

THE
CHVRCHES
LAMENTATION FOR
the losse of the GODLY:

Delivered in a Sermon, at the funerals of that truly noble, and most hopefull young Gentleman, Iohn Lord HARRINGTON, Baron of Exton, Knight of the noble order of the Bath and his Maiesties Lieutenant of the County of Rutland, at Exton in Rutland, the 18th day of March 1614.

Together with a patterne of Piety, and the power of godlin: *as expressed in his life and death, who yeelded to Nature the 27. of February, 1613. when he wanted two moneths of 22. yeeres of his age.*

By RICHARD STOCK, Pastor of
Albhallowes-Breadstreet in London.



LONDON
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CHURCHES

REPRESENTATION FOR



Printed by J. B. B. B.



*Virtutem antiquam hec spirant insignia multam:
Et Nodo Firmo gloria firma manet.
Sanguinis en quanto fueras dignatus honore?
Maior Aus meritis gloria facta tuis.*

This ample Coate speaks auncient vertues praise,
Vaited with th'indössoluble knot;
His greater merits nobler trophe's raise,
To house and name, which neuer be forgot.



*Ecce deus dant prima decennia principe dignum ;
In caelis illam proxima pene locant.*

This honour was he grac't with at tenne yeares;
Before twelue more he climbs beyond the Spheares.

R. P.



*Aspicias Herois vultum, graphicamque figuram:
 Ingenium; Mores, pingere nemo potest.
 Effigiem verae virtutis, Nobilitatis,
 Candoris nunci, Religionis habes.*

F. H. D. M.

In this dead picture, onely doth appeare
 A Lord, and Lords sole heire, to Country deare;
 If his soules portrait 'twere, it would thee tell,
 That here great Arts, vertues and grace did dwell

I. P. Cant. Col. Syd. Sus.



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In caelis illam proxima pene locant.*

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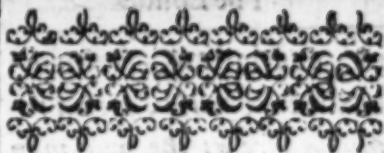
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 If his soules portrair 'twere, it would thee tell,
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I. P. Cant. Col. Syd. Susa.

In the Epistle Dedicatory, in the margent at the
letter & read *exonerans*.



TO THE RIGHT
HONOVABLE THE
vertuous and worthy Ladies,
the Lady LVCIE, Countesse of
Bedford, with her Right Honour-
able Mother, the Lady ANNE HA-
RINGTON. Baronesse, together with
her Honourable Sister the Lady
FRANCIS CHECHSTER:
All increase of true Ho-
nour and piety.

THe holy spirit of
God by his Pen-
man S^t. Paul, tels
vs, and teaches
vs, that [•]Godlinesse hath
the promises both of this
life present, and of that
which is to come. *Among*
which, this is none of the least,
[•]The righteous shalbe had
in

• 1. Tim. 4 8

• Psalms 119

The Epistle

• Prou. 10. 7

• Pro. 22. 7.

in euerlasting remembrance. Namely, such a remembrance as the wise man speaketh of; The memoriall of the iust shall be blessed. Such a blessing it is, as is 'Aboue great riches, aboue siluer and gold. For no man of any ingenious disposition, but if hee had these two propounded to him, riches with shame, and pouerty and penury with true honour and good reputation, and free choise giuen him; but he would freely chuse the latter before the former: yea such a blessing it is, that men who were able to iudge, thought it not inferior, but aboue their naturall life. As that learned Rabbi, brought

Dedicatory.

vp at the secte of Gamaliel,
speaking of his good reputation
saith; ^eIt were better for me
to die, then that any man
should make my reioycing
vaine. And Tertullian by a
speech of his to the persecuting
tyrants sheweth, that thus
they esteemed it, and professed
no lesse to the world. ^e VVhile
you condemne, saith he, a
Christian matron to a
baud, rather then to a Ly-
on, you openly confesse for
vs, that we abhor the blot
of Chastitie and honestie,
more thē all other punish-
mēts; yea then death. And
this is that which the light of
Reason teacheth men; that
for a man to die honourably, is
no

^e 1. Cor. 9. 15

^e Ad Lenorem
proxime damnan-
do Christianum,
quam ad Leonem,
confessio in labem
pudicitie apud nos
omni atrociorē
pœna, & omni
morte reputari.
Tertull. Apoll.

The Epistle

no death; for a man to live dishonourably, is worse then death. And as it is a curse for a man, to suruiue his good name, so is it a blessing his good name should suruiue him. So that, he which helps to keep the righteous in a blessed memoriall or remembrance, hee doth but bring the promised blessing of God vpon the head of the righteous, helping to honour those whom God would haue honoured, and who haue honoured God; yea, as I may so speake, he helps to pay Gods debt to the righteous; hee hauing made himselfe a debtor to them by promise. A thing that all ought to doe, and not vnbefitting any, nor of the

*Debitum se fecit promittendo.
August.*

Dedicatorie.

*the Ministers of the Gospel;
when as our Saviour Christ
saith, concerning Mary;
^b Wheresoeuer this Gospel
shall be preached through-
out the whole world, this
also that shee hath done,
shall be spoken of in re-
membrance of her. And by
whom more then by the Mi-
nisters of the Gospel? who if
they must honour her, by re-
porting what she had done, be-
ing but one act of pietie per-
formed to Christ, how much
more may they do it for those,
who haue performed many and
manifold workes of pietie and
charitie to Christ and his
members? Vpon which ground,
I tooke my selfe warranted to
expresse*

^b Mark 14. 9

- The Epistle

expresse the loue and honour I
bore towards your deceased
honourable sonne and brother,
in speaking those things I did
at his funerals concerning his
truely religious life and right
blessed death, wherein I labou-
red to make euident to others
for imitation, that grace
which God had made so emi-
nent in him. The whole Au-
distorie were much affected
with it, and many both godly
and learned, both Ministers
and others desired much to
haue it published to the world,
whereof diuers the same day
set vpon, and since by letters
haue importuned mee much,
besides others in the name of
many (who haue but heard a
flying

Dedicatory.

flyng report of the excellent
graces and most worthy parts
that was in him, and de-
liuered by me) haue still pre-
sed me to imprint it, to make
that common to others, which
was so louely in the eares of
those that heard it. After all
this I began to thinke, that
this proceeded from the Lord,
and to say with my selfe, as
the Apostle Peter to others,
'VWho was I, that I could
let God. So, who am I, that I
should let God, thinking also
with my selfe, that that which
was so desired of many, might
be by the grace of God profita-
ble to many mo; knowing that
God hath not onely, appointed
his word to beget faith, and
teach

ACT. II. 17

The Epistle

teach godlines, but by the same word, hath sanctified the examples of godly men, to prouoke to godlines: as is manifest in holy writ; yea examples are of that force, that men are often won by them to the liking of the word, who before had either a hatred or distaste of it; and after, by the word are wonne vnto God. Many men must see, the Gospell in the liues of the professors of the Gospell, before they will beleene it in the mouthes of the Preachers of it. And as Chrysostome saith of the Gentiles: ^k They doe not regard what things are vttered by vs, but what are acted of vs. So may I say of many who liue amongst vs, and

^k His que dicuntur a nobis non intendunt Gentiles. sed his que geruntur a nobis Ho. 70. ad Ro. Act.

Dedicatorie.

and beare the name of Christin
ans, they little regard either
what we preach, or professe, but
what wee practise. And if the
husbands may be wonne with-
out the word by the submisfe
and meek conuersation of their
wiues; the may others with the
word by the holy conuersation
of those who professe the word,
be wonne vnto godlines. And
as by others, so I am perswa-
ded by the life and conuersati-
on of this holy young Saint (so
was he in earth, so is he in hea-
uen) of whom I will not beere
speake much, lest any should
taxe mee with flattery. Yet
this I will say, glorifying God
that I can truely say it of him,
not to honour him so much by

1. Pet. 3. 2.

The Epistle

it, as the Gospell of Iesus
Christ: That I challenge the
whole armie of the vncircum-
cised Philistines of Rome, to
bring me forth the greatest
Goliath, I say not of the like
age, honour and rancke, but
almost of what age or degree
soeuer, that euer shewed so
much power of popery or the
forme of seeming sanctitie; as
this young man David did, the
power of true pietie and godli-
nes, Let them then cease de-
fying the host of Iſraell, when
they came hardly paralell our
younglings with men of the
best growth they haue or for-
merly haue had. But if I shold
follow this matter I shold hard-
ly keepe measure, and therefore I
will

Dedicatorie.

will content my selfe with this.

Why I haue dedicated this
to your name cānot be strange
to any which know the great
& nie intrest you had in the
subiect, and so most right to the
Sermon. To say nothing of my
owne bond who haue recei-
ued such loue from him, for
which I must and will honour
all his; yea who haue so deeply
tasted of the bountie of you his
honourable mother. Accept it
I pray you as a smale testimo-
nie of my thankefull minde, &
as a true testimonie of that
loue and reuerence that I haue
borne to that grace of God
which was manifest in him.
The Lord hath greatly honou-
red you with the worry being

The Epistle

and the blessed memory of such
a gracious Sonne, such a godly
brother, yea so honoured you as
in all respects he hath hardly
honoured any Mother, any
Sisters; hauing giuen you, his
honourable Mother, the fruit
of all your great care, labour,
and cost you so naturally and
religiously tooke, in tilling his
young heart, wherein you not
onely laboured by your selfe in
his infancie, as another mother
of the worthy Lemuel to
instruct him, teaching your
Timothie like another Eu-
nice (renowned in holy writ)
The holy Scriptures of a
childe, and seeking to plant
in him the vnfained faith
which dwelleth in you his
mother

▪ Prou 31.

▪ 1. Tim. 1. 5.
& 3. 15

Dedicatorie.

mother. But also providing
for him a worthy Tutor, a
man of no lesse piety then lear-
ning (Oh that all of your
ranke would doe the like, then
might we hope for more religi-
on and pietie among our Nobi-
litie) who might perfect that
your sex had begun, but could
not thorowly performe; and
after most plentifully rewar-
ded him, [¶] Not ceasing to
doe good to the liuing and
to the dead, for his sake to
his wife and children. Of
which you reaped a plentifull
and timely haruest of ioy and
comfort, though it is your
griefe to liue to see his autumn
and fall. [¶] Must we receiue
good at the hand of God,

• Ruth 2. 20.

• Job 2. 10.

The Epistle

Job 32.23.

*Deus exhorat,
audiat Ber.*

and not receiue euill? But
yet giue leaue to adde (For
I may not giue titles, lest
my maker should take me
away suddenly) as Ber-
nard in another case; When
God doth vnburden vs, he
doth burden vs: So God ha-
uing vnburdened you of that
griefe and sorrow, of that infamie
& reproch which many mo-
thers and sisters haue, & to to
many of your rank, while theirs
liue licentiously, reprobate to
euery good work, dishonou-
ring Christ Iesus whom they
professe and their kindered
from which they did proceed.
I say while God hath vnbur-
dened you of this, and honored
you with the contrary, he doth

one-

Dedicatorie.

onerate and burden you with
the dutie of thankesfulnes,
which among other duties is
this, that you continue with a
godly zeale and Christian care
to imitate and emulate the
worthy graces and practise of
godlines which were in this
your honour & crowne, which
is worthily esteemed in him,
and will be in you, the highest
matter of your honour and
praise. Diuines giue the rea-
son of it to be this, because by
pietie and holines of life wee
ascend, to the first and pri-
mary good whence we had
our beginning. And in the
Apostles phrase it is to Be
partakers of the godly na-
ture, Seeing we are the gene-

a 4

ration

*Ad primarium
illud bonum unde
originem traximus
Nazian. orat.
33. in laud. Hiero.
2 Pet. 1. 4*

The Epistle

¶ Vna nobilitas
imitatio dei.

¶ Vt quis co-
muni adhibent
speculum, sic ge-
nerum negotium
proponit sibi lau-
datorum virorum
exempla. Plutar.

ration of God, made to his i-
mage, what greater glory cā we
haue thē to preserve that image
¶ & be like vnto him to whose
similitude wee were made, for
as one saith, There is no ho-
nour to the imitation of
God: which is then performed
when we imitate those who
haue walked with God. The
Heathen man saith, That as
they who dresse themselves
vse glasses, so those who
are to performe any thing,
propound to themselves
the examples of praise-
worthy men. You honoura-
ble Ladies haue a most true,
and (as I may so speake) a na-
turall glasse to see to addresse
your selues to goodnes by, even
the.

Dedicatorie.

the life of your worshy, it is
that which will sooner checke
you then any, as it ought to di-
rect you more then any. nay
it is that by which others will
sooner reprobend your stepping
aside and straying. I humbly
beseech you therefore (give me
leauē to further your forward-
nes) walke after his waies &
runne with good resolution the
race of pietie and true godlines
he hath finished before you, of
whom I may say as Ambrose
of Abraham, & He died in a
good age, for why? he per-
seuerd in his good resolu-
tions euen vnto the end,
and now enioieth the crowne
of life.

And so I humbly and hartily
commend

*7 Moruan est
in bona seminare,
eo quod in bonitate
propositi perman-
sit.*

• The Epistle

commend you all to the grace
of God which is able to build
you further, & giue an inheri-
taunce among them who are
sanctified by faith in
Christ Iesus and
so I rest.

Yours in all humble manner,
RICHARD STOCKS



To the Christian READER.

CHristliã reader who-
soeuer thou art,
whether one that
was an auditor of
this sermon, or one
that otherwise knowes me and my
practise in this kind of funerall
duties, If thou be of the first sort
be informed, that in the sermon
thou shalt find some few things ad-
ded not to the substance, but to the
amplification of some use, which I
could not for the straightnes of time
deliuer. In the commendations of
this most commendable Noble thou
shalt find some few things ad-
ded, which slipped out of my memo-
ry at the time when I deliuered it,
but not many; and the like number
added which came to my knowledge
since.

THE EPISTLE

*since. As also one thing displaced,
 namely his meditations upon his
 sermons in the morning, which he
 did after dinner. I assure thee I
 haue set downe nothing, as I deliue-
 red nothing, but the true and gene-
 rall grounds of euery particular, I
 knew my selfe; diuers particulars I
 receiued of others who are iudici-
 ous, honest, & religious, agreeing al
 with the grounds of my own know-
 ledge, & so as I had ground to beleue
 them, I knew nothing why I might
 not then, and now communicate
 them to thee, whereby I may profit
 thee by the blessing of God more,
 then my praise can honor him. But
 if thou art one of the second sort,
 knowing my use to be very sparing
 in praising of the dead, and so may
 wonder I should be so plentifull in
 the commendations of this honora-
 ble gentleman, know, I neuer had
 such a subiect to speake of, whe-
 ther thou respect nature or grace,
 his earthly or heauenly condi-
 tion.*

For

TO THE READER.

For this cause I haue bin the more
large, and specially because he was
a publike person, more eies were vpon
him, and well they might be, for
hee was not so eminent in place as
he was in grace, for his gifts and
graces & power of religion were so
excellent and rare, as I neuer yet
knew in any, whom I had occasion to
speake of. I wish I might hereafter
meet with some like him, but I haue
little hope, though I do not despair.
If I find any deseruing as he did,
I will not lessen their worthinesse
nor darken their light, specially if
they be publike persons. Yet me must
giue me leaue in all things, to goe
vpon my owne grounds, and not tie
me to their conceits. Affection of-
ten blindeth those who are speci-
ally linked together, when it can
not deceiue others, who are a far off:
often when friends highly thinke of
their friends estate, the physician dis-
cerneth better of their condition,
and finds both spirits and blood
tainted, when they thinke they are
in

THE EPISTLE

in good health. I would willingly
set forth true golden vessels to the
view of the world, but I have no
affection to gild potsbeards. If I
know mens lues I can the better
iudge of their deaths, if I know they
haue liued well, I shall be better
perswaded of their deaths: if euill,
I shall be made to doubt much, of
that, though it be seemingly good,
yet I had rather thinke charitably
then speake confidently. In this kind
if I speake sparingly I pray men
., blame those who giue me no more
ground, and not to reprove me, that
dare not be so bold as some others,
I will adde no more, neither will
I longer detain thee, gentle rea-
der, from Gods word of life and
death, nor from the life and death
of this worthy noble. I pray God giue
thee as much good by them, as I in-
tend to thee, to thy heart and life,
and so farewell.

Thine in the Lord Iesus,

RICHARD STOCKE.

THE

OF THE

OF THE

OF THE

OF THE





Faults escaped in Printing.

Pag. 19. line. 14. vrhillus, r. vrbiolus p. 44. l. 1. Countv.
r. country. p. 47. l. 14. take out he. p. 47. l. 15. he only.
p. 54. l. 4. im, r. him. p. 85. l. 25. seruants, r. sermons. p.
86. l. 4. that vpon, r. that as vpon p. 93. l. 30. beantes
r. beantes.

In the margent.

Pag. 1. Jer. r. ferm p. 25. etiam r. Basil. p. 33.
voluisse, Dei voluisse. p. 35. Et. r. ex. p. 42. vi-
tutis, r. viciat, p. 46. ledere, r. ludere. p. 53.
trahence, r. trahente. ibid. preciosum, r. pratio-
sam. p. 90. vites, r. viles. p. 93. et si, r. et si.





A Sermon

PREACHED AT THE
Funerall of the Lord
HARINGTON.

MICAH 7. 1, 2.

1. *Woe is me, for I am as the Summer
gatherings, and as the grapes of the
vintage: there is no cluster to eat: &
my soule desireth the first ripe fruits.*
2. *The good man is perished out of the
earth, and there is none righteous
among men.*



He elect ves-
sell and holy
Apostle both
for Jewes and
Gentiles Saint
Paul, telleth
the *Corin-
thi-
ans*, and in them the whole
B Church,

^a 1. Cor. 3. 9.

^b Esay 28 25, 26.

Church, that they were ^aGods husbandry; whence it will follow, and out of relation, that the Minister is Gods Husbandman. Now the secular husbandman hath and obserueth his seasons to sow his seed, and his ground to cast his corne into, as hee soweth some in the Autumne and fall of the lease, some in winter and dead time of the yeere, some in the spring and renewing of the yeere, some in a dry season, and some in a wet; some in a moist clay, and some in a dry sandy ground: and as the holy Ghost speaketh, ^bHee soweth the fetches, and cummin, and casteth in wheat by measure, and the appointed barley and rye in their places. And all this, for his God doth instruct him to haue discretion, and doth teach him. As the secular, so the spirituall husbandman hath his seed for all seasons, and for all grounds, all hearts: some for the time of mercy and iudgement, for the season of mirth & mourning.

ning, as wet and dry seasons: some for the birth & buriall, as for the spring and fall: some for them who sorrow in *Sion*, and some for them that reioice in *Ierusalem*, and as *Esay* speakes, ^c to preach the acceptable yeere of the Lord, and the day of vengeance of our God, and to comfort all that mourne. And all this, because his God doth instruct him to haue discretion, and doth teach him. And as the same Prophet saith, ^d This also commeth from the Lord of hosts, which is wonderful in counsell, and excellent in works.

Now to allude to the words of Saint Paul, ^e According to the grace of God which is giuen to me, as a skillfull master builder, &c. As Bernard speakes of himselfe, so I of myselfe, ^f I am no Prophet, I am no Apostle: and yet (I may be bold to say) I am in stead of a Prophet, of an Apostle, I supply the place, and serue in the turne of a Prophet and an Apostle, and though I am inferior to them in fines and abilitie, yet I

^c *Esay* 61. 2.

^d *Esay* 28. 29.

^e 1. *Corinth.* 3. 10.

^f Non sum Propheeta, non sum Apostolus: & Propheeta tamen & Apostolus (audas dicere) vice fungor: & quibus non equor meritis, eorum impleo curam. super Cant. lxx. 46.

am incumbred with the same cares. I say then, according to the grace of God giuen me, as a skilfull husbandman in my measure, I haue thought this portion, and this measure of the eternall seed of God, fitting this season: seed of sorrow for a season of sorrow, and a portion of Scripture containing lessons of lamentation for an Auditory, which I know well are, (as they haue iust cause) full of lamentation.

This Chapter brancheth and diuideth it selfe naturally, without any violence into two principall parts. The first is a lamentation of the Prophet and the godly, from the first verse to the eight. The second is a consolation to the Church and faithfull, from the eight verse to the end of the Chapter. In the lamentation are two things laid downe: The thing which they lament for and bewaile, in the 1. 2. 3. 4. 5. and 6. verses. And a counsell and direction

rection to the godly, how to demean and carry themselves with some good wildome and profit amongst those evils lamented for, & that in the 5. & 7. verses. The things lamented for are of two sorts: First, the paucity and great defect of the good: Secondly, the plurality and great abundance of the wicked. The first contained in my text, is set downe first vnder a Parable and similitude, which helps both present attention, and future memory, being delightfull: Secondly, plainly, and without parable, which truly enformeth the iudgement, being perspicuous.

Woe is me.] As if he had said, how hard is my case? how heavy is Gods hand vpon me? how miserable is my condition, that haue now so few holy, good, & righteous men remaining in mee, who haue formerly abounded with good men of all sorts and rankes? that haue beene as a field full

The meaning.

Ruth 1.30, 31.

traught with Corne, as a Vineyard abounding with beautifull bunches of Grapes, am now destitute, and deprived of these, being all gathered from me to their Fathers, and the Father of all spirits: *Woe is me. Call me not Naomi, but call me Mara:* for the Almighty hath giuen me much bitterness. I was full, but the Lord hath made me empty: *Why call ye me Naomi, seeing the Lord hath humbled mee?* and the Almighty hath brought me into a *desert*, as Naomi speaks.

I am as the summer gatherings, & as the grapes of the vintage.] To passe by many interpretations of these words, which breed confusion rather then vnderstanding: Hieronims reading of them I conceiue fully and naturally to express them. & For *I am as he that gathereth in harvest the Grapes of the vintage.* For hauing said that he was as hee that gathereth in Summer, and not expressing what hee gathereth, hee addeth, *the grapes*

*Quia factus sum
sicut qui colligit
in autumnu racem
post vindemia.
Hieron. in hunc
locum.*

grapes of the vintage.

There is no cluster to eate.] And it is with me as it is with him; that as hee found not a cluster of grapes, all being gone before hee came, that he could finde none to refresh himself; so not I one good man to comfort my selfe withall.

My soule desireth the first ripe fruits.] To passe here also by diuers interpretations as not profitable to bee stood vpon, I conceiue it to be as if hee had said: I am as he that gathereth Grapes, and findeth none, desireth that he might but haue the first ripe fruits: when all should be ripe in the time of Haruest, I wish I could finde but a few like those that are first ripe before others, but I find none of them at all.

The good man is perished out of the earth.] The Prophet here explaineth the parable, and setteth downe in plaine termes that hee did before in similitude, & sheweth that there are but few good

men left in the Land & Church, which hee proueth, because the Lord had gathered many good men in peace to their fathers, and taken them away. The word translated here, *good man*, is by some read, the *mercifull man*, and then they take it either actiuelly, one that sheweth mercy & goodnesse to others; or pasciuelly, one that God hath shewed mercy and goodnes to: this is the cause of that, man being merciful, because hee hath found mercy. *Hierome* readeth it *sanctus*, as it were, one whom God hath sanctified, and of his grace consecrated to himselfe. The *Septuagints* reado it *uerecundus*: that is, *reuerens & religious*; a deuout, reuerent, and religious man: they are all to one purpose, and in deed the same. Now the Prophet bewaileth the taking away of such: for though he saith, *he perisheth*, yet hee meaneth not simply that they were perished; but as *Chrysostome* of one, *Hee sleepeth*,

*h Dormit, non
mortuus est: qui
e scit, non perit.
Cris. hom. 69 ad
pop. Ant.*

sleepeth, he is not dead; he resteth, hee is not perished: so heere of these, they sleep, and are not dead; they are at rest, and are not perished: for the Prophet speaketh out of the opinion of the wicked, who were fixed, as it were, in the world, and had there their felicitie, and so iudged them to be perished, who were taken out of the world somewhat vntimely, and vnseasonably, as it seemed to their sence and iudgement.

*There is none righteous.] By this the Prophet telleth, how many are gathered from among men, not a few, but many, even so many, that none remaineth: he meaneth, in comparison, not simply none, but as it is vsed, none for very few, and in comparison of the great multitude none; as in the Psalme, *All are gone out of the way; they are all corrupt, there is none that doth good, no not one.* Heere all is put for the most, and none for the fewest, and in comparison none.*

And

Psalm 143.

^a Philip. 2. 21.

and as in the *Philippians*,^k *All seeke their owne, and not that which is Iesus Christs.* By righteous man, he meaneth the vpright man, which walketh vprightly with God and man, and turneth not to the right hand, nor to the left; one that sheweth his holines by his vp+right and iust dealing.

^l Pro. 23. 1.

Salomon saith, ^l*When thou sittest to eate with a Ruler, consider diligently what is before thee: Which words Bernard* translateth from corporall to spirituall foode, and feasting, from a table to a text, frō dishes to doctrines, & saith to the hearer, ^m*Behold the present table, how it is furnished with delights from aboue: they are spirituall, and diuine, which are therein set before vs.* And to the teacher: ⁿ*Consider diligently what things are set before thee, knowing that such also thou oughtest to prepare: that hee take his doctrines from the text, and not bring them to it: carue them of the things vppon the table,*

not

^m Interm: in presentem mensam, quomodo supernis est refectus: delicias spiritualia sunt, et diuina, quae nobis in ea opponuntur. Bernard: super Cant: serm: 29.
ⁿ Diligenter considera quae tibi opponuntur, quia etiam tu oportet praeparare. Ibidem.

not fetching things elsewhere.

Honorable, and beloved, behold this table, see how it is furnished with spirituall dishes: and I for my part will consider them, and not propose all, so much as to your sight, or taste, but will onely labour to feede you with some two or three which are most fitting our present occasion, and your prepared appetites. The first whereof is this.

The scarcitie and paucitie, the decay and the defect of holy and good men hath euer beene esteemed sufficient and most iust cause of mourning and lamentation by them who surviued them and liued after them, being good men, led and guided by Gods spirit. Thus the Prophet and the godly of his time thought it worth their sighes & teares, that so many of the righteous men were gone, and so few remained in the Church. Thus and this did *Dauid* by the spirit of God la-
ment

Doctrine 1.

• *Psal.* 12. 1.

• *Esay* 24. 13.

• *verse.* 16.

• *Act.* 8. 5.

• *Act.* 21. 10. 21. 12.
13.

Reason 1.

ment: • *Help Lord, for there is not a godly man left, for the righteous are failed among the children of men.* Thus the Prophet *Esay* bewaileth when hee had prophesied how few there should be remaining that were good. *P As the shaking of an Olive tree, & as the grapes whē the vintage is ended.* After he expresseth his sorrow; *My leanenes, my leanenes; woe is me.* Thus certaine men fearing God, made great lamentations for *Stephen*, that the number of the good was lessened but by one. This may shew that vndoubtedly they lamented the death & decay of good men, whē they wept so greatly for the danger of *Paul*, prophesied by *Agabus*.

And why thinke we this to be matter of lamentations? First, because by this meanes the Church & the land is exceedingly weakned, and vnarmed: for not one of them but they are in their ranke (as *Ioash* the King lamented sicke *Elisha*, and weeping vpon

pon his face said,) ** The Charet of Israel, and the horsemen of the same:* not for their persons, who are men inferiour to many others, not for their pollicie, which are of inferiour reach then many thousands, but for their pietie and praier:
** For the innocent shall deliuer the lland, and it shall be preserved by the purenes of his hands.* And as Christosanne saith: ** As a Citie not compassed with walles, easily cometh into the power of the enemy, so the soule not fenced with praier:* so on the contrary; the walles of the Citie are the praier of the saints, or at least they vphold the wals. As *7* at the shoutings of the people, *the walles of Ierico fel downe*, so at the prayers & cries of the godly, the walles of the Church and countrey stand vp. These are the strength of their strength.

Secondly, because this is a fore-runner, and certaine immediate signe & prediction of some fearefull iudgement & plague of God

at

2. Kings 13. 14.

** Iob 22. 30.*

** Pr. cimitas non cincta muris facile venit in potestatem hostium sic & anima non munita precibus. Christ. de precat. lib. 2.*

7 Iosh. 6. 20.

Reason 2.

^a Esay 57. 1.

^a 2. Theſſal. 2. 7.

^a Genes. 19. 33.

at hand ready to breake in vpon them, as the red & lowring skie in the morning, is a signe of a shortly ensuing tempest: so the taking of these away of an imminent plague, the Prophet *Esay* gives this reason of it: *The righteous perissheth, and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come: Their taking away, doth then directly presage an euill to come? for as the Apostle saith in an other case, so I in this, Only he which now with-holdeth shall let; till he be taken out of the way: these while they are, with-hold and keepe backe the plague. As the Angel said to Lot, I can do nothing till thou be come thither, namely to bring the plague vpon Sodome and Gomorrah; but he no sooner was entred into Zoar, but instantly the Lord rained fire and brimstone vpon Sodome and Gomorrah. As Noah was no sooner in the Arke,*

Arke, *but in the very selfe same day were all the fountaines of the deepe broken vp, and the windowes of beaueu were opened.*

Now to make some vse of this point to our selues. First how farre are they then from the spirit of the Prophet and holy men? what enemies to their owne strength & defence, what furtherers of their owne plagues? who wish and desire, who worke and procure the decay & diminution of the number of the godly and faithfull? who account it matter of singing rather then sorrow, of laughing then lamentation, to heare of their fall and taking away: As *Saluan* said of some in his time: *⁊ Doe wee beleewe that that people was not captinated in minde, who were glad at the captivity of their owne people; that they were not captinated both in heart and feeling, that laughed at the punishment of theirs, who vnder-*
stood

⁊ Gen. 7.11.13.

Use 1.

⁊ An credimus forte quod Captiuus populus ille ad fuerit, qui letum tunc in suorum captiuitatibus fuit? Captiuus corde et sensu non erat qui inter suorum supplicia ridebat, qui iugulari se in suorum iugula non intelligebat, qui morage in suorum mortibus non putabat? Saluanus de Gabr. De li. 5.

stood not that in their slaughter
 they themselves were slaine, who
 thought not that in their deaths
 they themselves died? In the same
 manner may I speake of these:
 doe wee not thinke that these
 are captivated in their mindes,
 who thus ioy in their dangers?
 are they not miserable, & blind,
 and benumbed, who thus laugh
 in their perils? who vnderstand
 not, that by this they are as
Samson was, shorne of his haire,
 & so deprived of their strength;
 who thinke not that by this
 they take away those that keepe
 backe the iudgements of God,
 & make way if they may haue
 their wills, that they may the
 sooner & more seuerely breake
 in vpon them? And this whe-
 ther they doe it, as *Cain* hated
 and slew his brother, and for
 that cause as *St. Iohn* speaketh.
 * Because his owne workes were
 euill, & his brothers good, because
 they take themselves withall

* *1. Iohn 3. 12.*

reproue by their carriage, more
 then by their words. For the
 voice of deeds speake more effectually
 then the voice of words: as
 Bernard saith. Whether a man
 teach or reproue, and so hate
 them for this, and not without
 cause. For (as Saluian speaks)
 & Who can say that it is without
 cause, being me altogether different
 in their life and manners, in whom
 they saw nothing that was theirs,
 because the whole was Gods: for the
 greatest cause of discord is the di-
 uersity of wills: because it either
 cannot be as all, or scarce be, that
 any should loue that thing in ano-
 ther, from which he himselfe dis-
 senteth: therefore (as I said) they
 hated them not without cause, in
 whom they saw all things repug-
 nant to themselves. Whether it
 be for this, or it be for the truths
 sake which they professe, hold,
 and defend, as the seed and
 brood of Anti-Christ euer did
 the Church of God, or for any

C

other

Efficacia loqui-
 tur vox aperta,
 quam sermonis.
 Bern.

Nam qui dicere
 possit, quod sine
 causa, homines sci-
 licet omnibus a se
 uita ac morum stu-
 dijs discrepantes, in
 quibus nihil uide-
 bant suum quomi-
 ni dei totū. Max-
 ima enim causa
 est discordiarum &
 diuersitas uoluntati-
 um: quia fieri aut
 omnia non potest,
 aut uix potest, ut
 eam rem in alio
 quisquam diligit,
 a qua ipse dissentit.
 Itaque eos non sine
 causa (ut dixi),
 oderant, in quibus
 omnia sibi amula
 atque inimica
 sermabant, Saluian
 lib. 3. de Gub. Dei.

h. *Quia, ut ille
 al. imperatorum
 regia sancti viri
 essent omnino or-
 bati: quae res au-
 thores maleficij
 Clementi dei obtru-
 tu, & curatione
 prius prinauit,
 quippe qui dum
 homines pios in-
 sectarentur, etiam
 coram prets in se-
 latis sunt, & a se
 penitus averterunt
 Euseb. in v. c. Con-
 stans. l. 1. cap. 11.*

other thing, yet doe they no-
 thing more then deprive them-
 selues of their safety and de-
 fence, lay themselves open to
 the plagues and iudgements of
 God, though they benefit and
 aduantage the faithfull: for as
Eusebius speaks in the life of
Constantine, but of that which
 hapned in the daies of *Constan-*
tius his father, that the Emperors
 did so persecute the godly,
 that in a short time the palaces of
 the Emperors were destitute of all
 good men: which thing (as hee
 saith) did altogether deprive
 the Authors of this wickednes,
 of the fauorable countenance, care,
 and regard of God, for while they
 did persecute godly men, they also
 persecuted their prayers, and so
 altogether turned them from
 them. So is it with these, and so
 will it be with those who thus
 hate and seeke to remoue the
 godly and faithfull, that as *Iustin*
Martyr spake to *Antoninus Pius*
 in

in his second Apologie for the Christians. ¹ *We desire not that ye punish the accusers, for their owne malignitie, and ignorance of good things is enough for them: So may we say; no neede to pray for vengeance vppon the haters & persecuters of the godly and faithfull, for their own wickednes is enough to bring Gods iudgements vpon them, their ignorance of good things, to bring euill enough vpon their backes, when by this they bring much good to the godly: for as Austin saith, ² They which persecuted the martyrs, in persecuting them on earth, they sent the to heauen, & whē wittingly they inferred vpon the the losse of this present life, unwittingly they conferred vpon the the gain of the life to come: yea as Euseb. reporteth the speech of Lucius to Vrbilius the Gouvernor condemned for speaking against his sentence which hee gaue against Christians, and professing himselfe vpon,*

¹ *Ut in delatores ipsos animaduertatis, minus petimus: sufficit enim ipsis sua malignitas, & bonarum rerum ignoratio. Iust. Mart. Apol. 2. pro Christianis.*

² *In Psal 93. Illi qui martyres persecuti sunt, persequendo in terra, in caelum mitterant & scientes quidem presentia vitadannum inferebant, sed nescientes futura vita lucrum conferre. ant.*

¹ Per magnum se
debere gratiam
profitebatur, nam
ita se non iniquum
solum & improbum
eiusmodi dominum
liberatum fore dix-
it, sed etiam ad
bonum patrem, et
clementem regem
domini recte pro-
fectorum. Euseb.
Hist. lib. 4. cap. 16.

upon interogation to be a Christian
he confessed, ¹ That hee did owe
great thanks, for so (he said) hee
should be not onely free from those
wicked Lords, but also should goe
directly unto God the father of
goodnes, and King of mercy and
clemency: And these gone, then
nothing but plagues remaineth
for the other; nay whether they
be gone, or abide stil amongst he,
they are but a curse to the
wicked world, not but that
they might haue a blessing by
them, and haue more then they
see or acknowledge, nor that
they are the cause of euil to
them, but the occasion, because
of their hatred and handling of
them, for while they euilly in-
treat them, liuing with them,
and will not let them freely
serue their God, neither with
them, nor seperate from them,
as Pharaoh and the Egyptians
would not suffer Israel: there-
fore like Egypt are they plagued
with

with sundry iudgements for abusing of them, though by their prayers many are turned and kept from them. And when they are taken from them, more heauie plagues doe abide them, and will come in vppon them: For as *Chrysostome* saith, *As the Israelites going out of Egypt, Egypt was destroyed, so when the godly shall be quite departed out of the world, the world shall be destroyed.* This considered, they haue no cause to hate them living, and wish to be rid of them, much lesse to procure their departing: but much cause haue they to sorrow and grieue when they are taken from them. And therefore much are they blinded with malice, that they can wish their fall, and reioyce and leugh at the time of their departure, and willingly, and willingly thrust them out of the world, as the *Egyptians* did *Israel*. Secondly, it is then manifested

*⁊ Egreſſentibus
Israelitis de Egipto,
exterminata est
Egiptus, sic &
ſancti cum de illo
mundo deſceſerint,
caſurus eſt iſte
mundus. Chriſoſt.
in Mat. 1. Hom. 1.*

Vſe 2.

to be a heauie curse & tearefull iudgement to a Land, to a Church, when men of piety & religion, faithfull and godly men are taken away; why else do the suruiuing godly mourne and bewaile them, when there is no band of nature, no worldly or ciuill respect that wrings teares and sorrow from them, but meerely because such are taken away. They were neither fooles nor children to weepe for trifles, and things wherein there was no losse. When they wept, and wept bitterly with great lamentations and mourning, the cause must certainly be either their sin, or else some great iudgement, either priuative or positieue. The taking away of the godly, especially by an ordinary hand of God cannot be sinne, but a punishment for sinne, and that which is manifested to be a very fearefull one. Then must we, then ought we

we to sigh and grone, to sorrow
and mourne vnder this, as a ve-
ry heauie iudgement: wee shall
performe herein no vnfitting,
thing, nothing vnworthy of vs,
whatsoeuer we be, or who so-
euer we be; it is fitting the most
holiest, when *Esay* the Prophet,
and other of the faithfull haue
done it: it is fitting the most
honourable, whenas *Dauid* the
King, and *Esay* of the blood
royall haue done it, & thought
themselues to haue calling to it
and cause enough when such
things befell the time they li-
ued in. We are all (honourable
and beloued) called to mourne;
for how many men of note for
pietie and holinesse, for religion
and vprightnes, whom God
had specially endued with grace
and goodnes, and annointed
them with this oyle about their
felloes, and men of their ranke
and fashion, how many of these
are taken, and remoued from

^b Reu. 3. 4.

¹ 2. Kings. 3. 14.

vs within these few yeares, wee being altogether vnworthy of them, & he hauing made them ^b *worthy* (as it is said of a few in the Church of *Sardie*) *that is sitting for himselfe*. And while wee inioied them, we prospered by their presēce & praiers, we were blessed for them; for their sakes, at their suites were many iudgements turned frō vs, that otherwise would haue fallen vpon vs, as *Moses* by his praiers tied the Lords hand that hee could not hurt *Israel*: as for *Ioseph* not on-ly *Potiphar* fared the better, but for his, & the familie of *Iacob*, *Egipt* prospered, & was preserued when other countries perished with famin in the time of want. Doubtles as *Elisba* said to *Iehoram*, ¹ *If it were not that I regarded the presence of Iehoshaphat King of Iuda, I would not haue looked towards thee, nor seene thee*: so if it had not beene for their presence & praiers, God would neuer

neuer haue respected our armies, and our generals to haue giuen them such reliefe as they found, when they were often in distresse in *Ireland*, & elsewhere.

As *Tertullian* saith, that ^k*M. Aurelius* the Emperor, when he was in fight against the *German*s, and in a streight for water; by his letters witnessed, that the *German* thirst was driuen a way with a shower, obtained by the prayers of the *Christian* souldiers:

So may I say, that from many streights, haue wee and our armies obtained reliefe by them. Yea as *Moses* and his praier ouercame more then *Ioshua* and his power and strength: for ^lwhen *Moses* held up his hand, *Israel* preuailed: that is, when he praied seruently, *Israel* had the day of the *Amalekites*, but when he let his hands down, *Amalek* preuailed: that is, when he left praying, the enemy got the better.

So

^k *M. Aurel. germanicam solum Christianorum forte militum precationibus impetrato imbri discussam contestatur. Tertul. aduer. Gent. Apol.*

^l *Exod. II. II.*

Heb. ii. 34.

Repugnante con-
tra te metipsum
tua felicitate. Sal-
uano. l. 1. ad Ecclef.
Cathelicam;

So may wee say of the faith-
full of the land, that at all times
their suites to God when they
were seruent, preuailed more
then the swords of our Cap-
taines and souldiers; their prai-
ers were of more force then all
their peeces, their cries, then all
the Cannons of the Armie; by
their faith were turned to flight
the armies of the *Alians*. But
now when so many of these are
taken away, when they haue
yeelded to nature, and are re-
ceiued into glory, haue we not
cause to mourne with great la-
mentations? Yes, yes, if wee did
vnderstand those things that
did belong to our peace, and
safely, if we did conceiue right-
ly of things tending to our woe,
and misery; if we doe not, if we
cannot, it is because, as *Saluian*
saith to the Catholike Church,
"Thy owne felicitie fighteth a-
gainst thy selfe: our prosperity,
our plenty standeth against vs,
and

and hath bewitched vs, wee are
 so dronke with the pleasures
 thereof, that as drunken men
 we see no danger, though we lie
 open to infinite danger hereby.
 Shal I use that of *Saluan*?^o *Feare*
was taken away from offenders,
that there should be no caution a-
gainst it. We are destitute of the
 feare of euill, because we should
 not take care to auoid it, and
 that it should come vpon vs vn-
 awares : God forbid, God for-
 bid, let me be found a false Pro-
 phet. But to draw to an end of
 this point (*Honorable and be-*
loued) had the old world cause
 to feare and mourne when
Noah went into the Arke?
 was it high time for *Sodom* to la-
 ment when *Lot* was taken a-
 way, and hastened out of it by
 the Angell? and haue not wee
 cause? can we not mourne when
 so many *Noahs* & *Lots* (I wrong
 none, as I take it, though I ho-
 nour some by this comparison)
 are

• *Ablatus erat a*
peccatoribus timor
ne posset esse cau-
tela. Saluan, de

are taken away? and hastened away out of our Land & Cities? Trust me now, or time will come when you shall trust me, that we haue cause and cause againe to lament and mourne, not for them who dying in the Lord, are happy with the Lord, & rest from all their labours and miseries; but as Christ said to the women that followed him, *Weepe not for mee, but for your selues and your children*: so wee for our selues and our children: for hauing been safe by them, and strengthened through them, they are taken away from the plague, we lie open to it, and it hastneth the faster, because they that kept it from vs, are remooued. Men vse to fence and defend, to keepe watch and ward ouer their corne fields, whiles the corne and fruits are in them vntreaped, vngathered: when they are gathered, and put safe
into

into the barme, the is open tide,
as they say, they lay them open
to beasts of all kind, and some-
time set fire on the stubble. So,
and so hath God dealt oft times
with many lands and countries,
wherein his Church and the
godly haue liued. And are we
better then they? Nay as *Saluian*
saith, *We are worse, because wee
should be better*: hauing such ex-
amples to admonish vs: haue
we any priuiledge or prote-
ction more then they? nay, nay,
we haue no helpe, vnlesse wee
cease to doe euill and learne to
doe well, and labour to bee
good and faithfull as they
were, and beleeuing this to bee
true, it may be, (as *Tertullian*
speaketh in one place: *faith
causeth feare, feare carefulnesse*;) *so*
our faith may breed feare,
and our feare care to cease to
be euill, and learne to doe well;
that repenting for our sinnes,
and practising true piety, we
may

*» Deteriores sumus
quia meliores esse
debemus. Saluian.*

*» Fides facit for-
midinem, (ormido
solicitudinem. Ter-
tull.*

may still live and eat the good things of the land.

Let us proceed to a second point.

Doctrine 2.

THERE is no priuiledge, no not spirituall that can preserue a man frō a natural death, or the first deth: out of no court can a man fetch a writ of protection against this Sergeant, no place will preserue, no person can be priuiledged from it. Here the holy and good man, the righteous and religious man is taken from the earth and dieth. It is no marnel, though, as Iob speaketh, *Man that is borne of a woman, is of short continuance, he shooteth forth as a flower, & is cut down: he vanisbeth also as a shadow, and continueth not.* But a man would thinke that *he that is begotten againe of Gods owne will by the word, of truth: that hee that is borne againe of water and of the spirit* and,

Iob. 14. 2.

Iames. 1. 18.

Iohn 3. 5.

and so ^a borne not of blood, nor of
the will of flesh, nor of the will of
man, but of God: yea ^a borne a new,
not of mortall seede, but of immor-
tall, by the word of God, which li-
ueth and indureth for euer: A man
(I say) would thinke that he
should not die: and yet behold
the whole generation of Gods
Children, they all die in their
appointed time, and vndergoe
death, ^r not as a punishment, but
as a tribute (as the heathen man
speakes) which euery man must
pay for his life. Though the foole
die, yet may not the wise man
liue euer? ^a How dieth the wise
man? as doth the foole: (saith
the Preacher): but though the
subiect die, yet cannot the Soue-
raigne put away death with his
Scepter. ^a I haue said ye are Gods,
and ye all are children of the most
high: but ye shall die as a man, and
ye Princes shall fall like others. But
though Prince and people die,
yet are not the Prophets ex-
cused?

^a Iohn 1. 13.

^a 1. Pet. 1. 23.

^r Non supplicium
sed tributum vi-
uendi. Seneca.

^a Eccles. 2. 16.

^a Psal. 82. 6.

^b Zach. 1. 5.

^c Etiam multa
Clamant cadavera
Basil.

Reason 1.

^d Heb. 9. 27.

^e Gen. 3. 19.

^f Psal. 115. 3.

cused? ^b Your fathers, where are they, and doe the Prophets liue for ever? Examples of other times, experience of our owne teacheth vs, that all of all sorts die, and are gathered to their fathers. Yea ^c the dumbe and dead bodies cry this aloud to vs. As Basil of Selesia saith of Noah: hee preached without preaching, euery stroke of the Arke was a reall sermon of repentance; so euery corps wee follow and accompany to the graue preacheth really this truth to vs.

And this truth hath certaine ground. First, because the Lord of life and death hath so decreed it. ^d It is appointed vnto men that they shall once die: The decree was made Gen. 3. 19. ^e Thou art dust, and to dust thou shalt returne. If it be his decree, it must needs haue a certaine effect: the decree is certaine, the euent is ineuitable. ^f Our God is in heauen, and he doth whatsoever hee will

will. ^a Gods will is his deede (as
Cyprian saith, if he haue once
willd it, it is as good as wrought
if he haue decreed it, it is as cer-
taine as if it were done.

^a Val. cisse scripse
est. Cyp. de Du-
plici marty.

Secondly, because all of all
sorts and conditions are made
of one mould and one matter,
^b made of clay and earth, whose
foundatiō is in the dust, which shall
be destroyed before the moth.
Hence the Apostle calleth
mens bodies ^c The earthly house
of this Tabernacle. It is true that
as there are difference of stars,
though al made of th same mat-
ter: and difference of mettalls,
some are gold, some siluer, some
lead, some tinne, but all made
of one earth: so are there diffe-
rence of bodies, some more ex-
cellent then other, and made
of a purer earth, but yet all sub-
iect to corruption, as the mat-
ter whereof they are made is.
It being the body then that di-
eth and seeth corruption, one

Reason 2.

^b Job 4, 19.

^c 1. Corinth. 7. 7.

D

must

Reason 3.

¹ i Iohn 1, 8, 9, 10.

ⁱ Qui se inculpatum dixerit, aut superbuerit, aut stultus. Cypr. de opcr. & Elec.

^m Rom. 5, 12.

ⁿ Si Adam non peccasset, mortem non gustaret. Aug. enchirid. cap. 104.
^o Genes. 2, 17.

must die as well as another.

Thirdly, because all haue sinned, and all haue sinne. ^k If we say we haue no sinne, we deceiue our selues, and make God a liar.

The holy and beloued Apostle ranketh himselfe with others, and confessed, that he had still sin in him: He ⁱ that saith he is without fault, is either proud or a foole; saith Cyprian.

Then must all be subiect to death; for saith the Apostle ^m As by one man sinne entred into the world, and death by sinne, and so death went ouer all, for as much as all men haue sinned. Sinne the only cause, saith ⁿ he, which enlarged deaths dominion, and made all the world to become his tributaries, for had it not been for sinne, death had neuer entred into the world. ^o If

Adam had not sinned, he had not tasted death (as Austin speaks) And the Lord said ^o In the day that thou eatest thereof, thou shalt die.

die the death: not actually, but potentially become mortall. Now that which is true in the root holdeth in the branches.

Fourthly, because sinne which brought in death, might be destroyed againe by death: this viperous damme by such a daughter, this beast by such a brood, had it not been for sinne, death had neuer entred into the world: and were it not for death sinne would neuer goe out of the world: As Basill saith, *God made not death, but we our selues by our wicked minds, of our owne accorde, wee haue drawne it on our selues, which God did not at all forbid, lest it should keepe in vs an immortall disease.* And as Epiphanius bringeth in Athodius disputing with Proclus the Originist: *God as the true Physitian hath appointed death to be a physieall purgation for the utter rooting out and putting away of sinne, that we may be made faultlesse and in-*

Reason 4.

¶ Deum mortem non fecit, sed nosmet ipsi ex mente praua, nobis ipsis etiam sponte attraximus, quam Deus minime prodidit, ne immortalem in nobis morbum conseruaret. Basill, serm. 9. quod Deus non est author malorum.

¶ In hac medicinali purgatione mortem Deus bene inuenit, quo sic omnis inculpabilis, & innoxius inueniatur, &c. Epiph. har. 64 &c. methodio.

noting; and that as a goodly golden image, saith he, sightly and seemly in all parts, if it be broken and defaced by any meanes; must be new cast and framed againe, for the taking away of the blemishes and disgraces of it, euen so man the Image of God being maimed and disgraced by sinne, for the putting away of those disgraces, and the repairing of his ruines and decays, must by death be dissolued into the earth, thence to be raised vp againe perfect, and without default.

Vse 1.

But what vse may we make of all this? First it is a care that euery one ought to haue to know they must die, and they cannot auoid it: the decree is gone out against them from the highest court of Parliament, and that from the most highest: what contempt were it not to take notice of it? euery one ought to labour to number his daies, and truely to know his mortality, the greatest as well as the meanest:

meanest, the wisest as the simplest, for if any one then all and if any more then other, the greatest, for they are not the least, but rather the most subject to this, as they challenge themselves to be of the finest of the common mould, so they must know that they are not by that exempted from the common law of nature, and force of Gods decree, but as the finer the metall, or the purer the matter of any glasse, or earthen vessell, the more subject it is to breaking, so they to mortality: And therefore both they, and all must labor for this spirituall Arithmeticke. *To number their daies, which is a religious meditation and sound consideration of their frailty and mortality.* A thing worthy every mans best disposed thoughts and intentions. for seeing every man must die, and hath a course to finish, which being finished, he must a

way, it is speciall wisdom to
 learne to know the length of
 his daies, as it were the length of
 his lease; for as hee hath vsed
 himselfe in his farme, hee shall
 enter at the expiration of his
 time vpon a better or a worse.
Dauid for his learning a Pro-
 phet, for his acception a man
 after Gods owne heart, for his
 authority a King, was then ve-
 ry studious in this knowledge,
 when after watching & fasting
 hee besought God to be in-
 structed in it. *Lord let me know*
mine end, and the measure of my
daies what is it, let mee know how
long I haue to liue. So *Moses* wise
 in all the wisdom of Egypt and
 Israel, accounted faithfull in the
 house of God, prayed yet for
 this point of wisdom to be in-
 formed in it, as well himselfe as
 others. *Teach vs so to number*
our daies, that we may apply our
hearts to wisdom, like careful
 Schollers who breake their
 sleepe,

Psalm. 39. 4.

Psalm. 90. 12.

leepe, and forsake their meate,
and are often in meditations
when they beate vppon some
serious subiect.

What thinke you it will pro-
fit a man, if by his skil in Arith-
meticke hee be able to deale
with euery number, and to di-
uide the least fractions, and ne-
uer to thinke of the numbering
of his daies with the men of
God, which are so few, & euill?

What will it profit him if by
Genmetry hee be able to take
the longitude of the most spaci-
ous prospects, and not be able
to measure that which the Pro-
phet hath measured with his
span? What will it auaille him if
with the Astronomer he be a-
ble to obserue and know the
motion of the heaucns, and yet
haue his heart so buried in the
earth, that he cannot thinke of
that which passeth away as
swiftly as them? What profit if
he be able with the Philosopher

to search out the causes of many effects, and to know the causes of many changes, as of the ebbing and flowing of the Seas, the increasing, & waning of the moone, and the like, and be not able to know his owne changes, & the causes of them?

Doubtes all this will profit him nothing, all his knowledge will be to little purpose in the end. Many men beate their heads about frivolous matters, some being more busie to know where Hell is (saith *Chrysostome*) then how to auoide the paines of it, others pleasing themselves in pelting and needlesse questions to seeme singular amongst men, neglecting this, & the like necessary things: but when they come to their departing, they shall finde they haue spunne a faire thread, and wearied themselves in vaine: euerie one then, as *Daniel* searched and found out by the bookes

bookes of *Jeremiah* not onely the returne, but the time of the returne of *Israel* to their own land, from their captiuitie; so by studie of the Scriptures ought they to search, & so may they come to know the time of the returne from their exile on the earth, to their country in heaven; and though they cannot find the particular day or yeare, yet they shall find it to be most certaine, and that which in short time shall be finished. And thus shall death when it cometh be lesse hurtfull, as a tempest before expected. Death is compared to the *Basilisk* which if she see before she be seene, there is some danger; but if a man first descrie the *Basiliske*, the serpent dieth, & then there is no feare: So if death be not seene and provided for before hand, there is great danger; but if it be seene and provided for, the danger is past before their death cometh

Secondly

Vse 2.

¶ 2.

¶ 1. Tim. 6. 7.

*Ad hunc exitum
preparemur, mul-
tu enim nobis opus
est vitaticum: quo-
niam et multum est
assum, multa hic ci-
tas, multa solitudo.
Non iam licet in
diuersario requi-
escere, non est quod
amatur ab eo qui
non hic omnia
sumpsit, audi-
derit quid dicat
virgines; Mat. 25.
Ite potius ad ven-
dentes, sed profer-
ta, non inueni-
runt. Chrys. hom.
31. ad pop. Ant.*

Secondly, must euery one die?
& wil no priuiledg protect the?
nay, it is certaine that they can
carry none of their priuiledges
with them out of the world, as
they brough them not into the
world, 1. Tim. 6. 7. *We brough
nothing into the world, & it is cer-
taine we can carry nothing out.* It is
wisdom then in euery one, to la-
bor to be fitted for this passage
¶ *Let vs be prepared to this iourney*
(as Chrysostome saith) *for we haue
need of much prouision, because
there is much heate, much drought,
much solitude; no Inne, no resting
place, no place of abode: there is
nought to be bought of him, who hath
not taken all things here. Heare
what the Virgins say. Mat. 25. Goe
rather to them that sel: but going,
they found not.* What ought we
then to doe? wee must not so
labour for the things of this life,
from which we must be taken,
and which wee must leaue be-
hind vs; but for those which
con-

concerne a better life, and wee may carry with vs: not for those things which shall haue either ** finem tuum*, or *finem suum*, (as Bernard speakes,) an end of thee, if thou haue not an end of them; either shall they be taken frō vs, as they were from Job; or else we from them, as the rich man was from his substance & wealth: but for those things which wee may carry with vs, and may either bring vs to, or adorne vs where wee must be perpetually, and for euer. It were a very foolish part, and a sencelesse practise for strangers when they are in exile, or far from their owne country, in a forraigne soile and dwelling, whence they are sure to be called either by their owne Prince, or cast out by the Prince of the country, to lay out all they are worth vppon some farme or Lordship there, neuer prouiding for that which they may carry

** Finem tuum, aut
finem suum, Bern.*

* 2. Corinth 5. 6.

carry with them to their country
 adorne them when they come
 there, specially if the so employ-
 ing of themselves & their estate,
 be a meanes to keepe them
 from the enioying of the hap-
 pinesse of their country; yea a
 cause that they shalbe cast into
 prison & plunged into misery:
 So it is but a madnes for vs to
 imploy all our care, and spend
 all our time and endeouor for
 this life, and things for it and
 the body, vpon earthly and
 transitory things, things wee
 found here, & must leaue here.
 " And being here from home,
 strangers in the body, absent
 from the Lord, and our owne
 land (as the Apostle speaketh)
 whence we know wee shall be
 called, either by a naturall or a
 violent death, ordinary or ex-
 traordinary, taken away by
 God, or thrust out by the cruel-
 ty of men, neuer providing for
 that which must adorne vs
 there.

there, or further our passage,
yea procure our entrance: spe-
cially when such things, and the
care for them, which was ioy-
ned with the neglect of so great
things, even of so great saluati-
on, shall procure misery and
punishment, where the other
would procure mercy and hap-
pinesse: *here these things are
left behind vs, those go with vs, of
these we shall giue an account, of
them we shall reape a reward (as
Chrysostome saith)*: wee must
therefore imitate strangers, who
prouide for their departure, and
store themselues with such
things that are both portable
and profitable, as may stead
them in their passage and pos-
session of their country: so
must we prouide for spirituall
things, store our selues with
them, which we onely must car-
ry with vs, and cannot be taken
from vs, & shall be comodious
to vs when wee come to our
country.

*" Hic ista reli-
quuntur, illa verd
nobiscum migrent,
et istorum quidem
rationem dabi-
mus, bonum autem
premia repetimus.
Chrys. hom. 63. ad
pop. Al.*

¶ Virtute inuitus
talem habet ve-
stem quam non
tantum timea; ve-
rum & mors ipsa
ludere nequit, &
merito, non enim
haec anima virtu-
tes ex terra ori-
ginem trahunt sed
spiritus sancti fru-
ctus. Chrys. hom.
47. ad pop. Act.

¶ Vos occidere
quidem potestis, ut
nocere non potestis.
1. 2. Mart. apol. 2.

Doctrine 3.

country. Chrysostome saith; ¶ He
which is indued with vertue hath
such a garment, which as moaths
cannot so neither can death it selfe
hurt, and not without cause; for
these vertues of the mind, take not
their beginning from the earth,
but are frutes of the spirit. They
will then be eternall riches, and
wee shall be eternall by them;
and though death dissolue bo-
dy and soule; and destroy our
present being in this life; yet as
Justin Martyr spake for himselfe
& others, to their persecutors;
¶ You may kill vs, but yee cannot
hurt vs. So death may kill vs,
but it cannot hurt vs, while it
comes thus expected and pro-
vided for, it may be to our great
commoditie and advantage.

And now I will come to the third
point.

AN immature and vntimely
death, for a mā to be taken
away

away before he be come to the full period of his life, that in the course of nature, and the eie of reason he might attaine to, is a thing that may betide good men, and not be a curse to them. Here the good man perisbeth, is vntimely taken away. And this is the same that is in *Esay*, ^a *The righteous perisbeth, the mercifull man is taken away, namely vntimely: for if they died in a full age, it were not blame worthy for a man not to consider it in his* ^b *He heart. So of Ieroboams sonne only of Ieroboams house shall come to the graue; because in him is found some goodnesse, towards the Lord God of Israell in the house of Ieroboam, The Preacher teacheth vs this, Though a sinner doe euill an hundred times, and God prolong his daies, yet I know it shall be well with him that feares the lord, and doe reuerence before him; that is, though God do not prolong their daies*
Now this truth is confirmed vnto

^a *Esay 57. 1.*

^b *1. Kings 14. 23.*

^c *Eccle 8. 11.*

Reason 1.

* 1 John 3. 12.

* Genes. 27. 2.

* Wised. 2. 12.

vato vs by two arguments, the one drawne from the malice of the wicked against the godly, the other from the mercy of God to the godly. For the first, the wicked through their malice seeke by all meanes to cut off the godly, because their wickednesse and sinfull life is reprooued by their godly conuersation, neither can they follow their sinnes so freely as they would, nor so quietly without detection or checke. The Apostle saith, *Caine slew and cut off Abel, and wherefore slew hee him? because his owne works were euill, and his brothers good.* As the Patriarches sold *Ioseph*, and sent him out of the house of his father, because he was a meanes they were checked for their euill sayings. This is that we haue in the booke of Wisedome, *Therefore let vs defraud the righteous, for he is not for our profit, and he is contrary to our doings. He checketh vs*

for offending against the law, and
blameth vs as transgressors of dis-
cipline, vers. 14. He is made to re-
prooue our thoughts, it greeneth vs
also to looke vpon him, for his life is
not like other mens, his waies are of
another fashion, vers. 20. Let vs con-
demne him vnto a shamefull death,
for he shall be preserved as himselfe
saith. But all this is not against
them, but as Ioseph said of his
brothers enuie, & When you
thought euill against me, God tur-
ned it to good. So when they think
and doe euill against them, God
disposeth it to good through
his mercy, and that partly to
their bodies, partly to their
soules for their bodies:

Because in the goodnesse he
affecteth them withall, he ta-
keth them from the euill and
the plagues to come. As Lot out
of Sodome, The Lord being mer-
cifull vnto him, the men brought
him forth and set him without the
Citie. So them out of the world,

E

and

Genel. 50. 10.

Reason 2.

Genel. 19. 16.

¹ 2. Kings 22. 30.

^a Hoc idem quod
mortales sunt ho-
mines corpore, ad
misericordiam
dei patris pertine-
re arbitratus est, ne
semper huius vita
miseria teneantur.
Aug. de Ciuit. l. 9.
cap. 10.

Reason 3.

and as Huldah the Prophetesse
sent Iosiah word by his messen-
gers and from the Lord, ^b Behold,
I will gather thee to thy fathers, and
thou shalt be put in the grane, in
peace, and thine eies shall not see all
the euil which I will bring vpon this
place. Plotinus the Philosopher
as Austin hath it, ^k De ciuitate dei,
law this in part, This very thing
that men are bodily mortall, hee
thought it an appertenance to the
mercy of God the Father, lest they
should alwaies be tied to the misery
of this life. It is no lesse mercy
to be taken sooner away that
they may see and suffer lesse mi-
sery which the length of their
daies would effect.

Now his mercy appeares to-
wards their soules, because they
are by this meanes freed, either
from hauing their soules grie-
ued with the sinnes of other, or
from grieuing God with their
owne sinnes, which are no small
benefits. For being led by the
same

same spirit that ¹ Lot was, they cannot choose but be vexed as he was with the vncleane conversation of the wicked. For it cannot be but as in the Proverbs *A wicked man is an abomination to the iust, as he that is vpright in his waies is abomination to the wicked.* Again they being indued with a true filiall feare, they grieue to offend so gracious a father, which they cannot but doe whiles they are here, but after this life shall be freed from it. *Austine* reporteth that *Cyprian* vsed to comfort his friends in dying with this; ^m *Death is not not only not unprofitable to the faithfull, but is also found to be profitable, because it taketh a man out of the danger of sinning & puts him in securitie of not sinning.* The sooner they are freed from these, the greater blessing and benefit.

Ob. We find in the sise commandement long life promised

¹ 2. Pet. 2. 7.

Proverbs 29. 37.

*Non solum
fidelibus non in
vitia est mors
verum etiam
vitia reperiuntur
quoniam peccandi
periculis lumen
subtrahit, & in
non peccandi secu-
ritatem constituit.
Aug. de grad. sancti.
lib. 1. cap. 14.*

Objection,

as a blessing to an obedient and good sonne; fearing God, and honoring his parents, to haue these daies shortned, is it not, seemeth it not to be a curse?

Solution.

Sol. Whatsoever it seemeth, yet it is not. It is answered by some, that the blessing there promised, was a blessing peculiar and speciall for the Iewes, for the Land of *Canaan* being the land of promise, and a speciall pledge of Gods fauour to liue long, in it was a speciall testimony of Gods loue. For to be in it, though dead, was specially respected of the Fathers, as we see by *Jacob* and *Ioseph*. But the to restraine this promise and Gods bounty too much. Neither is there any reason that it being annexed to a morall precept and written in the Law, should not be generall and perpetuall, yea the Apostle writing vnto the Ephesians, doth so make it, where he seemeth, also

to expound it. *That it may be well with thee, and that thou maist live long on e arth.* Wherein he sheweth, that it is not absolutely a blessing, but so long as a man was well on earth; noting it else no blessing to live, but rather a favour to bee taken away from the euill to come. Say the father promise his sonne a large lease in some rich place, but very vnhealthfull, for his obedience and service; and after take him thence, and in a richer soile, and only healthfull aire, giue him a fee simple of such a thing as for fruitfulness and pleasantnesse far surpassing the other, hath he not delt faithfully and fatherly with him? *Chrysostome* vseth this similitude, I confesse to a different purpose, but yet it fitteth our point, *if thou shouldst come to a merchant, and of two stoues laid before thee, the one false, the other right pretious, and very dearly purchasable, and laying downe the*

E 3

price

* Ephes. 6. 3.

* Si ad aliquem profectum mercatorum duobus propositis lapidibus hoc quidem falso, hoc autem pretioso, & diuitiarum multum trahente, illum parui pretii deponentem magnum accepisset, nunquid illum inuississet? nequaquam sed potius fuisse admiratum. Ibidem & vnde proposita sunt dua vita, temporalis & aeterna, ipsam autem vendit. Deum. Sed hanc nobis non illum vendit, quid incipit, incipit in hac puerorum vultum quod pretiosum acceperimus. Cor. 1. 3. ad pop. ant.

price of the lesser, shouldst get the greater, wouldst thou accuse him? No verily, but wouldst rather admire him? In like manner now there are two lues proposed to vs, viz. a temporall, and an eternall: both these God sets to sale, but hee sets vs the eternall, not the temporall. why like silly children are we sad, because wee haue receiued the best? By these we may well perceiue that this is neither crossing to Gods promise, nor a curse to the godlies persō. I now come to the vse of this point.

Here is comfort ouer those that are departed, when any man shall see his friend taken away by an vntimely death, nothing hath befallen him but that which hath done, may doe, and doth often betide good men, respected and beloued of God. In respect of the common iudgement of men, when the sergeant death arresteth a man (before he hath as it seemeth runne the hower.

hower glasse of his life, which nature might afford) they deeme it like the Prophet *Ahijah* that met with *Ieroboams* wife, and told her, that hee was sent with heauy tidings, and namely with that specially, viz. *Thy child shall die.* So these iudge it heauy tydings, to heare that their friends are like apples, pulled before they be ripe, but in this sorrow here, is sweetnes, the best are subiect to it, and it is no extraordinary thing to them. Againc though as grapes, they be gathered before they be ripe, and as lambes slaine before they be growne; yet they haue this benefit before those that grow longer, and line more yeeres, they are freed from the violence of the wine presse, that others fall into, and escape many stormes that others liue to tast of. To say nothing of the good they haue gained, of the glory they haue obtained, though they haue

1. King. 14. 6. 12.

¶ Si aliqua ami-
ssisti vita gaudia,
negotatus es, ali-
quid amittere ut
maiora lucreris.
Tertul lib. ad
Martyr.

haue lost much, they haue gai-
ned more. As *Tertullian* comfor-
ted the martyrs, ¶ If thou hast lost
any of the ioies of this life, as is tra-
ding to loose some lesser matter, that
thou maist gaine greater. They
haue made a most gainfull tra-
fique, and happy change, they
haue lost shadowes, and gained
substāces, they haue parted with
lead and found gold, they haue
lost earthly things, and possesse
heavenly, and are made very
rich in a short time, yea obtained
that in a very short time, which
many labour for twice or thrice
as long before they can obtaine
it. None would griene to see his
friend come sooner then ordi-
nary, more speedily then vsually
others doe to riches and honors,
to see his friend or child outstrip
others, euen many thousands,
and obtaine wealth and dignity
in their youth, which others ob-
taine not till they be well strick-
en in age, and hoare headed; nay
in

in stead of grieuing, they ioy much in it: Much more is here cause, when they haue obtained so speedily such a measure of spirituall riches, and such height of heavenly glory in so short a time.

Here is instruction for every good man, that when death shal come for him, as it may seeme vntimely, before the thred of his life be halfe spun out, hee must be informed to entertaine it kindly, as *Lot* did the Angels, who came to fetch him out of *Sodom*: for though he be pulled from his seate, which was to him as the plaine of *Sodom* seemed to *Lot*, as a pleasant Paradise, yet shall he finde with *Lot*, he is taken away from the iudgements to come: howsoeuer he be taken away, either by the malice of the wicked or by the mercy of God, and that he is seperated from the finnes of the world, which grieued his soule

Vse 2.

Quid aliud in
 mundo quā pugna
 aduersus diabolum
 quotidie geritur,
 quam aduersus ja-
 cula & tela con-
 flationibus assi-
 duū dimicatur.
 Cum auaritia no-
 bis, cum impudi-
 citia, cum ira, cum
 ambitione congres-
 sio est. Cum carna-
 libus virgibus, cum
 illecebris seculari-
 bus ossitina & mo-
 lesta luctatio est,
 obsessa mens ho-
 minis est & vindi-
 que diaboli infe-
 statione vallata,
 vix occurrat singu-
 lis, vix resistit. Si
 auaritia prostrata
 est, exurgit libido.
 Si libido compressa
 est, succedit ambi-

tion, yea frō sinning himselfe,
 & his owne sins, which grieved
 the Lord, euen his so gracious &
 kinde father. For while he is in
 this world, he cannot but sinne
 hauing so much means to draw
 him to it; as Cyprian in his booke
 of mortality, *What do we else in
 the world but fight a combat with
 Satan, then with daily conflicts in-
 counter his darts & weapons, wee
 must grapple with conetousnes,*
*wantonnes, with anger & ambiti-
 on; we haue a daily and tedious
 combate with the corruptions of
 the flesh, and inticements of the
 world. The mind of man is be sieged
 and beset on all sides with anoian-
 ces from Sathan, so that it is not
 able to resist or withstand euery one.*
If conetousnes be overcome of vs,
some euill affection will assaile vs:
if that euill affection be strangled,
*vaine glory will afflict vs, if vaine
 glory be despised, wrath will in-
 cence vs; if wrath be pacified, then
 pride will pusse vs vp, drunkennes*
 will

will prouoke vs, enuy will breake concord, heare will interrupt friendship. Thou shalt be forced to curse, which the law of God forbiddeth. Thou shalt be constrained to sweare, which is not lawfull. The soule suffereth so many persecutions daily, the heart is pressed with so many dangers, and doth it delight still to abide amongst the swords of Sathan, and not rather desire by the means of a speedy death to hasten to Christ. When he shal then be pulled frō this euil & brought to this good, to enjoy sooner the presence of God, & the lamb, yea as a bride to his beloued Bridegroom, that that which the bride desired that he would come, that she might haue his presence he inioines before his general cōming, preuenting as it were his cōming by his going to him by, the means of this imature death.

Now how should that but be a welcome guest, how but a choice

tio: Si ambitio contempta est, ira exasperat, iussit superbia, & inuolentia inuolat, inuidia concordiam rumpit, amicitiam zelus abscindit. Cor geris maledicere, quod diuina lex prohibet. Compellere iurare, quod non licet. Tot persecutionum animus quotidie patitur, tot periculis pelagus urgetur, & dilectat inter diaboli gladios dum fleret cum magis conspiscendum sit & optandum ad Christum subueniente velociter mori properare. Cyr. l. b. de mortal, Reu. 22. 17.

choice blessing, which as a gentle guide leadeth him to his Christ, carrieth his soule to his beloued husband. This was the resolution of *Ambrose*, who neither loathed life, nor feared to die, because, saith he, we haue a good Lord to goe to. This was the faith of *Simeon* who hauing Christ, praied to depart in peace. This was Saint *Pauls* gaine, when he said, *to die is to me advantage*: because this passage was a dissolution, & this dissolution was to be from the body, & this his being frō the body was to be with Christ, though it came vntimely. Thus may and ought euery good man to resolue with *Ambrose*, to pray with *Simeon*, to triumph with *Paul*, when hee shalbe carried swiftly from the Coast of his banishment towards his owne country, not with the wind onely against the tide, not with the tide against the winde, but both with winde & tide

ride to the haven of happines,
to the Heaven of blessednes,
where hee shall enioy the pre-
sence of God, and the Lamb, *in
whose presence is fulnes of ioy and
at whose right hand there are plea-
sures for euermore.*

Psal. 16, 11.

Thus much out of my Text
fitting the present occasion.

ANd now (Honorable and
beloued) I know you expect
some discourse of me, and from
me, of the life and death of this
truly honorable Lord. I professe
first to you, that I haue often
griued at the licentiousnes of
many of my brethren in this
kind, whereby they haue beene
very offensive, and made them-
selues euill thought of, and
those they comended neuer the
better, but haue giuen the occa-
sion that the hearers who knew
the deceased better then them-
selues, haue raked into their
liues, and tipped vp their for-
mer

mer carriage, to their great disgrace, & laid open that which happily would haue beene kept secret, If this occasion had not drawne it out.

But yet herein, me thinks I saw the ouer-ruling hand of the most wise God, ordering mens sinnes and infirmities to make good his owne word; *The name of the wicked shall rot.* So that as *Austin* speaketh, *In this that they did against the will of God, is his will fulfilled by them.* But yet I haue euert iudged it most fitting to speake somewhat liberally, so it might be done warantably, of publike persons, and eminent men, deserving well, *Spe uelre*, of the Church and common wealth, that they may be brought to see their losse, and they made sensible of the hand of God, in deprining them of such notable meanes of their good, and worthy instructions of

Pro. 10. 7.

*Hoc ipso quod
contra voluntatem
Dei fecerunt,
de ipsa facta est
voluntas eius.
Aug. Enchiridion
Laurent. 166.*

of their peace and prosperity,
as of his kingdome and
glory.

Thus iudging, I will so
practise in the present, by your
patience, to speake a few things
of this deceased honourable
person; the most hopefull Gen-
tleman, of a subiect, for the
common good of the Church
and common wealth (if my
loue deceiue me not) that ma-
ny ages haue afforded vs, of
what ranck & condition soeuer
they were: I say a few words of
his life and death, by your pati-
ence, that when wee see his
worth, we may conceiue of our
owne losse, and be assured of
his gaine; and so in sorrowing
for our selues, yet we may re-
ioice ouer him. In speaking of
whom, I feare, as *Chrysostome*
did when hee fell occasionally
into the commendations of
Saint Paul; Lest my speech should
rather blamish and diminish the
praise

" Ne tanti viri
laudes oratione
mea eleuari magis
quam exornarem.
Chrys. de sacerd.
lib. 8. serm.
supra Cant. 34.

praise of so great a personage, then
any waies adorne it: I will doe
 what I can, and if I satisfie not
 mens expectations, as Bernard
 in another case, *Culpetur sane
 ingenium, non voluntas*: Blame my
 wit, and not my will.

But why hold I you thus in
 suspence? I will passe by the
 birth of this honorable person,
 and his progenitours, though it
 be worth the esteeme to be
 borne of those that are truly
 worthy and antiently noble, &
 to descend from their loines.
 Yet it is more properlie an-
 others, then his commendati-
 ons, and is common to those
 who haue nothing commenda-
 ble in them, nor haue any pro-
 fit by it, no more then a chan-
 nel or riuer that floweth from a
 pure and wholesome spring if
 it be corrupt & defiled, where-
 of the world hath too many,
 who are not so much honoured
 by their noble auncesters, as
 they

they dishonour them and their
 stocke. *Dignitas in indigno or-
 namentum in Luto*, saith *Saluian*;
 * Honor in an vnhonorable mā,
 is like an ornament in the dirt,
 a iewell in the dunghill more
 defiled then it can adorne. Alas
 for grieve, that in this age of the
 world it may be spoken to ma-
 ny, which *Naxianzene* reports
 was sometime spoken to a No-
 ble man despising another that
 was come of meane parentage,
 and boasting of his owne nobi-
 litie: *Mihi inquit probro genus
 meum est, tu autem generi tuo.* * My
 parentage is a reproach to me, but
 thou art a reproach to thy paren-
 tage. This honorable Lord as a
 thankfull man for honour re-
 ceived, returned honour to his
 antecessors, and that with ad-
 uantage, being no lesse hono-
 rable to them, then they were
 to him: I know they will ac-
 knowledge and subscribe to
 this with much ioy & comfort.

* *Saluian. ad ec-
 cles. cathol. lib. 2.*

* *Naxien. in no-
 bitem male morat.*

I will omit to speake of his education and bringing vp, which is the honour of his parents, hauing beene so religious and truly Christian as it was. *Non est parui apud deum meriti bene filios educare.* So Hierome.

* Hieron. epist. 9.
ad Sal.

* Magis intollerabilia & cum maiori formidine.
Chrys. de sacerdot.
lib. 1.

* It is a thing of no small account with God, for men to bring vp their children well; and in the feare of God, especially men Children, which as Chrysostome saith, is * A greater burden, and more full of feares and cares.

I will not stand vppon his naturall parts of wit, memory, sweetnes of nature, habilitie of body, all which were in him excellent, but they are common to many others, yet in this different, namely in the well vsing and applying of them. *A good wit* (saith one) *unsanctified, is a prey for the Diuell*; so I may say of the rest: but when it is true of them which Bernard saith,

saith. ^b Grace doth order aright
that which Creation hath given.
Then are they honorable and
commēdable indeed. Such were
they in this honorable person
truly sanctified, and religiously
applied to all good, as shall ap-
peare by that which follow-
eth.

^b Gratia ordinat
quam donavit cre-
atio. Bern. strass.
de gra. & lib. 6.

For his learning, I must leaue
it to others to speake, that had
occasion to confer with him and
cōuerse with him in that course,
I meane for humane knowledge
of tongues and arts, and the
like, I know many both stran-
gers and Englishmen speake ad-
mirably of him. As some out
of certaine knowledge testifie of
him, that he had attained foure
languages very sufficiently, The
Greeke, Latin, Italian, and French,
being able to reade Greeke au-
thors, and to make vse of them
in their owne language. Speak-
ing Latine well and writing a
pure and grane stile; so also

in the
 the
 the
 the

he was able to confer with any
 stranger readily and laudably
 in the Italian & French, as men
 of best iudgement have thought,
 able also to vnderstand the
 Authors he read in the Spanish
 tongue. So for his knowledge
 in the Arts, specially in Philoso-
 phie, and the Mathematicks,
 some who are Masters of these
 Arts, and others of note witness
 with them, that his skill as well
 in the practike part as contem-
 platiue, was of that degree to-
 wards perfection, as that he
 was not only to have been ac-
 counted excellent, in respect he
 was a gentleman of noble ranke
 & place; but that he might iust-
 ly be paraleld with most of
 the best that were renowned in
 the only professing of the same;
 For his knowledge in the Theo-
 rique of the art Military & Na-
 uigation, he had made so good
 a progresse therein, as some
 who vnderstand those arts well
 doe

do witnesse, he wanted nothing but the practise to a great perfection in them both. For his ynderstanding in heavenly knowledge, and the mysteries of saluation, as his desire was very feruent to it, so was his success very prosperous & happy in it. For he had attained that measure, that I neuer knew in any of what ranke soeuer of his yeres, (that did not intend to make it their profession) I haue conferred with him many and many times, I neuer knew the question come in our way, which he was notable suddenly and ynderstandingly to speake vnto.

But to come to the best, and that which is most comfortable, as touching him, and may more make vs to bewaile our losse. This desire of knowledge was not as Bernard notes of some, who desired to know, *For that end only that they might know;*

F 3

which

* *Non sine tantum
ut sciant. Bern.
serm. supra Cant.
36.*

which is, *Turpis curiositas* (saith the Father a filthy curiosity. Nor, as others who desired it, *ut sciantur ipsi* that they might be known, which is, *turpis vanitas*, foule vanity. Nor as others, *ut scientiam suam vendant*, that they may make sale of their knowledge, which is *turpis questus*, filthy laire: But it was as he speaketh; others desired knowledge, *ut adificent*, that they might profit others, which was *charitas*, charity, and as others, *ut edificentur*, that they might be edified, & *prudens est*, and it is wisdom. Of all these only, the two last are found free from the abuse of knowledge, as who would therefore vnderstand, that they might do good. These two last are not the abuses of knowledge, because they desire to know well, that they may doe well: such I assure you was the desire of knowledge in this honorable person, which I manifest thus vnto you.

The

*Horum omnium
soli ultimi duo
non inueniuntur
in ebullitione scien-
tia quippe qui ad
hoc volunt intelli-
gere ut benefaci-
ant.*

The grace of saluation, that is, this sauing knowledge by the Gospell, teacheth not for the speculation, but the practise of it, it being like the voice that bad *Lazarus* arise, and made him able to rise out of his graue, and to walke and worke. I say, it teacheth three lessons, & enables them that truly apprehend it, to worke three maine things. *Sobriety, Justice, Piety.* The grace of God that bringeth saluation vnto all men hath appeared, and teacheth vs that we should liue soberly, and righteously, and godly in this present world. How well this noble worthy had both learned, and was enabled by the grace of saluation to practise these three, I will manifest to you in few words, of the first two more briefly, of the latter, more largely.

For his sobriety, he was a wonderfull, sober, and chaste man in his life, nay his lips not heard to
utter

* Titus 2. 11, 12.

utter any vnchast, nay scarily
 vnseemly speech, as many report
 of him, with whom happily he
 would haue spoken more libe-
 rally and opened himselfe more
 freely then with mee: which was
 the more commendable in him,
 because he was as *Hierome* spea-
 keth, *in lubrica aetate, in a slippery*
age, in the flower of his youth;
 but yet more, because he liued
in lubrico loco, in a slippery place;
 Court; most of all, because
 had bin a traveller in those
 ces where are schooles of
 cleanness, whence few euer
 turne such as they went out, but
 of good and chaste, returne vn-
 chaste, being vnchaste when they
 went out, they are seven fold
 more defiled then before. So
 was it not with him, but like
 fishes which retaine their fresh
 tast, though they liue in salt wa-
 ters; so in an vnchaste age, in vn-
 chaste places, he euer kept his
 chastity, yea he grew in the loue
 of

of chastity, and hated of all vncleannes; quod bene ostendit
 And no maruell, for he tooke
 the way to it, he auoided the oc-
 casions; he spent not his time in
 courting of yong Ladies, and
 amourolly beholding beauti-
 full women, the bellows of
 lust, and baites of vncleannes, of
 whom Saint *Augustine* speaketh
 us, *To see them, hurts the heart,*
to hear them, inflames the mind,
to touch them stirs up the flesh,
lust of all; all whatsoeuer is done
with women (which are not their
full wines) is a snare to that man
that dooeth with them. But this
 chaste spouse esteemed his books
 aboue their beauty, and in stead
 of daliance with them, his de-
 light was in men of parts and
 learning, for arts and Arms. But
 besides this, as a speciall meanes
 of chastity, he was temperate in
 feeding, and rare in feasting, and
 frequent in fasting (of which,
 when I come to his religion,) he
 was

*Videre illas ob-
 est cordi, audire
 illas inflammat
 animum, tangere
 illas stimulat car-
 nem; omne deniq;
 quod cum feminis
 agitur, laqueus est
 homini cum illa
 conuersanti. Aug.
 de coh. b. cler. &
 mulier.*

vnder any vnchast, nay tearfully
 vnseemly speech, as many report
 of him, with whom happily he
 would haue spoken more libe-
 rally and opened himselfe more
 freely then with mee: which was
 the more commendable in him,
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 ces whete are schooles of vn-
 cleannesse, whence few euer re-
 turne such as they went out; but
 of good and chaste, returne vn-
 chaste, being vnchaste when they
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 chaste places, he euer kept his
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of chastity, and hatred of all vn-
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thus, *To see them, hurts the heart,*
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to touch them stirres up the flesh,
and last of all; all what soeuer is done
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lawfull wines) is a snare to that man
that doleth with them. But this
chast spouse esteemed his books
aboue their beauty, and in stead
of daliance with them, his de-
light was in men of parts and
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besides this, as a speciall meanes
of chastity, he was temperate in
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hominis cum illis
conuersanti. Aug.
de coh. cler. &
mulier.*

was moreouer a great auoider of idlenesse and sleepe, the two nurses of vncleannes; with his will he ordinarily neuer slept aboue six howres, and when he lay awake, he sought to exclude all euill thoughts with meditation vpon some heauenly things; as I shall tell you when I come to his piety.

For his iustice, he had no publike place to shew himselfe in, he was but comming vp on the stage & God called him away, and suffered him not to manifest what he had gotten by his carefull sitting himselfe for such a place: for his priuate carriage, I haue not heard, but that he dealt honorably and honestly with euery man that he had to doe with: that great and honorable care he had that his fathers debts, which were very great by his manifold both priuate and publike occasions, and some few of his own (which I am

He attended
vpon the Lady
Electresse 10-
years or there-
abouts.

I am enformed to be no great
matter)establiſhing power in
his honorable mother and exe-
cutreſſe, to ſell all, or any part
of the land, preſently and ſpee-
dily to pay and diſcharge all:
and when the gentleman who
drew the conueiance demanded
of him, if he aproued of that he
appointed to be done, and con-
firmed to this purpoſe; he an-
ſwered, *Yes with all my heart, for
my honor & my honeſty are my nee-
reſt heires.* If any thinke that to
impeach his iuſtice, that he left
not the land to the heire male, to
vphold the houſe, I muſt rel the
that in iuſtice, the paying of iuſt
debts ought to be preferred be-
fore vpholding of houſes, and
wil giue more cōfort at the laſt:
yea there can be no true com-
fort without care of this: and
the taile being cut off as I am
enformed (by his father) in this
honorable reſpect, to pay euery
man his owne, his ſiſters were
neerer

neerer to him then his cosien
german, both by the law of God
and nature, who being honora-
ble Ladies, professors of religiō,
as it lieth in their power and the
world lookes for it from them;
so if they leave no children to
inherit, no doubt, they will haue
an honorable care to vphold the
house, and the name, which I
think will be much to their honor

And now honorable & belo-
ued, I come to the third branch,
& the third effect of this sauing
knowledge, his godlinesse and
religion, of whom I may say as
Saluias saith of one, *That he
was noble in that faith which al-
waies in all addressings, is an orna-
ment, because without this faith,
there is nothing so specious that can
garnish and beautifie.*

This, this is the Temple that
sanctifies the gold; this is the
Altar that sanctifies the offer-
ring, by this the sobrietie and
iustice (which in an heathen or
ciuill

*¶ Erat fide nobilis
que omnibus sem-
per ornatus or-
namento est, quia
sine hac nihil tam
ornatum est, quod
non vere potest. Salu-
epist. 1.*

cinill man, without this, are but
glistering sinnes as, *Austine* calls
them) in him were glorious ver-
tues. For this in generall, such
was his pietie, that not I onely,
but many others, better able to
iudge then my selfe, will affirme
with me, that we knew not any
of what rank soeuer, in whō we
discerned more, nay so feruent
a desire of sauing knowledge, so
constant a resolution to practise
al knowne good duries, so great
tendernes of conscience, and
feare to offend God in the least
thing which hee knew to be
sin. How and whereby we dis-
cerned this, I will discover to
you in particular, which when
you haue heard, I doubt not
but you wil iudge, that we con-
ceited not things amisse, but
as they were.

Wee discerned this, and it
did discover it selfe vnto vs
two waies, by his private and
publike exercises of pietie,
which

*Splendida
peccata splendida
virtutes.*

which were such, as I say not, were rarely found in a young mā, more rarely in a noble man, most rarely in a young noble man; but such they were, as are rarely found in such measure in any man of what age and condition soeuer he be. I will first speake of his private course, and tell you how he spent one day, and in like manner he spent all the daies of the yeare.

His private exercise & course of pietie was on this sort; hee vsually rose euery morning about 4. or 5. of the clocke, not willingly sleeping aboue six howers, as soone as euery he was thorowly awake, hee in deuoured religiously to set his heart in order, and to prepare it for goodnes all the day after, offering the first fruites of the day and of his thoughts vnto God. Thus hauing tuned his best instrument, his heart, in the next place he read a Chapter
of

of the holy Scripture; that done he went to prayers with his seruants in his chamber, after this he read some diuine treatise to increase his knowledge in spirituall things, and this for the greater part of an hower: he had of latter times read ouer in this course *Caluins* Institutions, and was at the time of his sicknes reading the workes of a reuerend man now living, one *M. Rogers*. And all this hee did besides that which was performed with all the familie, with whom hee ioined in the order his honorable father left in the familie namely, reading of the *Psalmes*, and a chapter, together with praier, according to the order of our Church, before dinner and supper, and singing of a *Psalme* and praier after supper.

But to returne to his morning busines, after hee had bestowed the former time in the manner

manner aforesaid, he withdrew himselfe to his closet, and after his owne privat praier, disposed himselfe to some serious studie (if some speciall busines interrupted not his course) for the space of 3. or 4. howers; after which time, he addressed himselfe, if he had time before dinner, to dispatch busines, if any there were required of him; or to conuerse and conferre with his friends; to better the, or be bettered by them, or to ride his great horse, or walke abroad. But why place I these with his religion? because hereby he kept himselfe from idlenes, and gaue no way to the temptations of Satan, knowing well that the flies settle vppon the sweetest perfumes when they are colde, and corrupt them.

Soone after dinner, if hee had the opportunitie, he ordinarily withdrew himselfe for a while

to the meditating vppon
some Sermons which hee had
lately heard, for which vse, hee
retained some 5. or 6. in his
minde. Hee would not faile
though he was disappointed of
that oppertunitie, to meditate
vppon them before he slept, yea
many times travelling by land
or water, hee performed this
duety, and then would desire
his companions to forbear
talke, *they might thinke awhile*
he did ordinarily meditate and
call to minde 4. or 5. in a day.
The rest of his afternoone hee
gaue to busines as the occasi-
ons were, and to studie Histo-
ries, and to get instructions
from them who were skilfull in
the discipline of War, or in the
Mathematikes and Navigati-
on, wherein some report he had
made great successe for his age
and time.

After supper, hee betooke
himselfe to praier with his ser-
uants

uants, & that which is marke-
 able about many other things,
 after prayers with them, hee
 withdrew himselfe from his
 seruants and friends, and there
 in a booke which hee kept for
 the account of his life, hee set
 down what he had done al that
 day, how he had either offen-
 ded or done good, and how he
 was tempted, and withstood
 them, and according to his ac-
 count, he humbled himselfe; and
 such was his wisdom, that
 such temptations as were not
 fit (as I suppose) to come to
 any mans view but his owne,
 and his Gods, he writ in a pecu-
 liar Character knowne to none.
 After this, giuing himselfe to
 his , as niling he had care to
 shut out euill by possessing his
 heart with good thoughts, and
 the reading of the holy scrip-
 ture; so had he care to shut vp his
 heart against such things: one of
 his Chamber, as he was laying
 him

him to rest, * reading a Chapter or two of the sacred word of God. And this was not taken vp for a fit, and as a noueltie, but hee continued it for the space of 4. yeares last past, as some informe me, that is, from *January* 1609. to the 15. of *February* 1613. the day when he tooke his bed, some 12. daies before his death.

And now honourable and beloued, for his publike exercises, which you may wel thinke were carefully and conscionably performed. For he that had such care to approue himselfe to God in private, had no lesse care to approue himselfe both to God and man in publike. This appeareth in his religious vse of the time and meanes of Gods worship, and his owne edification and saluation.

He was a most religious obseruer of the Saboth, in publike & priuate duties, professing to af-

* I haue knowne a great light of our Church (who now rests in peace) vse the same practise.

fect the publike meanes (if hee were where hee could enioy them) before all private, though they were differently performed, and had resolved, though hee entertained an household Chaplaine, yet euer to frequent the publike assemblies vppon the Sabbath day, a thing worthy the noting, to the reproofe of many of his owne, as of inferior ranke, who so much neglect the publike assemblies. And for his present practise, he did not misse ordinarily twice a day to heare the word publikely: no not when he was a Courtier: yea he hath ridden 4. miles to the publike worship of God, when he could not enioy it neerer. After he had heard, he vsually withdrew himselfe from company before dinner, if hee were so fitted for circumstances, that he might for the space of halfe an hower meditate vpon what he had heard, or for some other

other priuate meditations. After the afternoones publike exercise (two of his seruants hauing written, his memory being such as it exceeded often times all their writings) he repeated with his seruants before supper both the Sermons, and writ them down in his night-booke, & after all this, he prayed with them, wherein he had a great gift. And that which helped him the better to keep the Sabbath, hee was constantly accustomed vppon Saturday at night, besides his account for the day, to call himselfe to a strict account how he had spent the whole weeke, that according as he found his estate, hee might better fit himselfe to sanctifie the Sabbath following. In the morning he repeated to his seruants as hee was making ready, those seruants which hee had heard the Sabbath before. Note this, not out of time,

though somewhat out of place,
that a most inward familiar of
his hath, since the deliuey of this
acquainted me with: that vpon
the Saturday he tooke a view
of all the weeke, so vpon the
moneth Saturday, hee tooke a
view of al the former moneth,
to se how he had bettered, as one
weeke more then another, so
on moneth more then another,
how he had added & got more
grace and strength of pietie.

In the hearing of the word,
he was one of the most atten-
tiue, and reuerend hearers that
euer I obserued, or mine eyes
haue seene, that haue seene ma-
ny thousand; for he well knew
that he was before God, and
that he heard not the words of
man, but God: and aswell did
he acknowledge, that it is but
the error of great men to
thinke they haue a priuiledge
to be lesse reuerent and regard-
full in hearing, then the mea-
nest

nest in the congregation: yea he knew that Kings Scepters are as much inferiour to Christs Scepter, as he that beares it is inferiour to Kings: therefore when he came to heare, he willingly laid downe his honour at Christ his feete.

For the Sacrament, he receiued it constantly (if by any conuenience he could) every first Sunday of the month, & to fit himselfe to feast at Christs table, he fasted the Saturday before (besides many other times when hee humbled himselfe) spending the day in praier, with meditation, and examination of himselfe and his estate, how it was with him since his last receiuing, neuer comming out of his studie (vnlesse very importunate occasions pressed him) till towards suppertime, nor medling with any busines that day. On the Sunday morning, besides his ordinary pre-

G 4 parations,

* Note, that he was so free from ostentation in all these, that he admitted no man either to pray with him, or to repeat the Sermons with him but his seruants, & his one friend he so deerly esteemed, (St. Ed. Har.) neither did he admit him, but after a great time of acquaintance, and him only did he acquaint with these priuat and secret holy duties, saue but when for his better informing, he had conference with some learned Ministers.

Siquis ex Nobilibus conuerſi ad Deum cæperis, statim honorem Nobilitatis amittit, O quantum in Christiano populo honor Christi est ubi religio ignobilem facit.
Sal. lib. 4. de Gub. Dei.

parations, he read the 1. to the *Corinth.* 11. where the institution of the Supper is set downe. And for the space of an hower, hee read with his seruants that should communicate with him, a little treatise that is in print, teaching men how to bee prepared for worthy receiuing. Thus carefull was this worthy to be fitly prepared for his Saviours supper, that he might be a worthy receiuer. * And all this pietie and godlines did this noble heart practise in this age (to speake no more particularly you may if you please, apply it to other particulars) in this age, I say, which is such as *Saluian* complained his times were, that is, wherein, ^h*If any of the Nobles began to be conuerted unto God, straight way hee lost the honour of his Nobilitie: O how great is the honour of Christ among Christians, where religion makes men ignoble! This is for* Atheists.

Atheists or Papists, it is enough
and too much for them, to
scorne men for religion:
how impious a thing is it for
Christians to contemne men for
the religion of Christ? As *Hie-*
rome to some, *Thou which callest*
thy selfe a Christian, lay downe the
weapons of the Gentiles, or if thou
art of the number of the enemies,
freely professe thy selfe an aduer-
sary, that thou maiest feel the smart
of infidels. So I to these, if you
professe your selues Christians:
Oh that you would turne
Atheists, or Papists, or else lay
aside the bitter arrowes of
Atheists and Papists, if you bee
of the number of such, professe
your selues no longer Christi-
ans, but such, that you may be
esteemed for such, and either be
auoided, or rewarded as such.
Pardon (I pray you) my di-
gression. In this age, I say, thus
affected, wherein as *Saluian*
speaketh in the place before,

& By

*Qui christianum
te dicit Gentilium
arma depone, aut
si tu de numero ho-
stium es, ostende te
libere aduersarium,
ut Ethnicorum
suscipias vulnera.
Hierome*

Per hoc omnes
quodammodo mali
esse coguntur ne
vites habeantur.
Salm. ib. ut supra.

¹ Philip. 2. 15. 16.

² By this meanes, all in a manner
are compelled to be euill, lest they
should be accounted vile. Euen in
this age was this Honorable
worthy, that I may speake in
the phrase of the Apostle with
some change, ¹Blameles & pure,
and the sonne of God, without
rebuke, in a naughty and
crooked nation, amongst whom
hee shined as a light in the
world, holding forth the words
of life, and did reioice in the day
of Christ, that hee had not run
in vaine, neither had laboured
in vain: yea & resolved with the
Kingly Prophet *Dauid*, that if
this were to be vile, when it was
for the Lord & for his seruice,
he would yet be more vile then
thus, knowing well the time
should come, that he should be
had in honour of those that dis-
honoured him, and that for
these things.

Now all this piete was inse-
perably attended vpon with

two

two inseparable fruites of true godlines, the manifest prooffe of the truth of it: Loue to all religious persons, and specially to faithfull and painefull Ministers; and abundance of compassion towards the needy saints and members of Christ, of which many particulars might be giuen, but one may serue for many.

I am certainly and credibly informed, that since his returne frō his trauels, by way of thankfulness to God, and for refreshing of the poore members of Christ, he gaue yearely, by the hands of a priuate friend (besides many and many occasionall workes of charitie) the summe of twenty pounds, and in the first Sabbath saue one, he was in the land, after his returne (hauing spent the Saturday before it with his Tutor, in fasting, praier, & thanksgiving) he spent in publike hearing the word, &

re-

receiuing the Sacrament, giuing to the poore of that place, into their bason, fise pounds, and gaue other forty pounds to be bestowed vppon poore Ministers, and other Christians, for the reliefe of their present necessitie: yea such was his liberality in this kinde, (which is come to my knowledge by his accounts) that he gaue the tenth of his allowance to the poore, and other good vses; his allowance being a thousand pounds the yeare: besides what hee gaue in the way as hee walked and trauelled, and in the streetes, which he did often, and much, but what it was, no man can tel. Finally, all these were beautified, and adorned with such admirable humility, as is rarely found in any, specially in those, that haue things, which naturally for the most part puffed vp the minde, as nobility, and many naturall indowments.

Nay,

Nay, not in those, who haue many spirituall prerogatiues, many gifts and graces, that haue learned Christ, yet haue they not so learned of Christ, as this Honourable worthy had done, to be ^m Mecke and lowly in heart. Of which I will vse, and to whome I will apply onely that of Bernard, ⁿ The beauties of the minde is humility, but in him who hath grisuously transgressed, howsoeuer humility may be so be embraced, yet not at all admired. But if a man keepe his innocencie, and withall addes humilitie, seemes not this man vnto thee to possesse a double beauty of his soule? This Honourable vessell was double gilt, with true and intire innocencie (though imperfect through humane frailty) and true humility. Thus was hee decked, and thus were all his graces and gifts adorned, all seeming and truly appearing such as they were, because hee was by this

^m Math. 11. 28.

ⁿ Decor anima humilitas est, verum in eo qui graniter peccauit, & famanda non tamen admiranda humilitas. At si quis innocentiam retinet & nihilominus humilitatem iungit, noone in tibi videtur geminum anima possidere decorum? Bern. supra Cant. serm. 45.

this so nigh to men, and not by
loftines, and pride lifted vp a-
boue, and remoued from
men.

Thus haue I discoursed to you
of his life, and am come to the
15. of February, last past, when
hee was visited with sicknes
from God, whereof he died.

Touching his carriage and
comforts therein, wee cannot
doubt but that it was very
religious, and these very great,
when such a life went before,
wherein there was such prepa-
ration and prouision, such a
foundation laid vp in store, a-
gainst this euill day. I am onely
acquainted with them by re-
port, for I was neuer with him,
though I much desired it and
often, yet the wisdome of those
that were about him, thought it
not fit, fearing not his death, till
it was very late, & he without
hope of recouery, and I diuers
miles remote from him.

That

That which was deliuered vnto me, by one that was with him all the time, or most of his sicknes, whom I dare trust, not mine owne cares better (otherwise I am iealous of all friends reports in this case) I will deliuer vnto you as briefly as it was deliuered vnto me, which was thus. From the first day of his sicknes, hee apprehended strongly the expectation of death (though diuers thought nothing lesse till a day or two before his dying day) & therefore hee addressed himselfe thetunto; and besides his meditations, hee called often for others to pray, and often vsed prayers himselfe, confessing, and that often, both his sinnes, and his faich and vndoubted hope of saluation by Christ; and with great alacritie he professed that he feared not death, in what shape soeuer he came. He brake forth often into heavenly speeches

speeches expressing his desire to be dissolued, and to be at home with his God and Father, professing not two howers before his death, that he still felt the assured comforts of his saluation by Christ, & so finished his life in peace and ioy of the holic Ghost, uttering neere his death these longing words, *O that ioy, O my God when shall I be with thee?* Which ioy he vndoubtedly enioyeth, and is with his God in glory and euermlasting happinesse.

Thus honorable, and beloved, you see by these things, the worth and excellency of this deceased person, honorable both by nature and grace, the more his worth was by these naturall and spirituall endowments, the greater our losse, and the greater his gaine, and the more cause haue we to sorrow for our selues, though to reioice on his behalfe. The whole
hath

hath cause to mourne, and bewaile, and many particulars to bewaile a part.

His honorable mother, whom God hath deprived of hir sonne, hir only sonne, of such a sonne; such a staffe and stay of her age, and such a ioy of her life.

His honourable sisters, from who the Lord hath taken such a noble & worthy brother, who would have been not only a crowne of their honor, but a furtherer of them in the way of piety, and godlinesse, to the crowne of glory.

His kindred and alliance, who are deprived of such an honor of their house, and such a glory of their name.

His kinde and familiar friends, who are bereft of such a true harted *Jonathan*, one that was very kind unto them, who so true unto them was wonderful, specially to him who he termed in his Will, his dearest friend.

St. Ed. Harwood.

TW

H

His

His seruants, that haue such a
maister taken frō their heads, the
ground of al their future hopes.

And not these only, but more
generally others haue cause to
mourne and bewaile, as the
Church, who hath lost so hope-
full and noble a *Theophilus*, that
would haue defended her truth
and doctrine; such an honora-
ble *Obadiah* that would haue
hid and protected her Mi-
nisters,

The common wealth, and
specially this little Shire where-
of he was L. Lieutenant, that
hath lost so hopefull a *Nehemi-
ah*, who would haue set him-
selfe for the publike good, and
giuen example and encourage-
ment to keepe the Sabbath, and
haue charged them so far as his
power had extended, to haue
carefully obserued it, and so go-
uerned them that he would not
only not oppresse them him-
selfe, but haue to his utmost po-

were provided that they should
be free from the oppression of
others. And here I will not omit
that which may make the losse
the greater, something which
brought vnto me by his deare
friend, of two purposes he had
for experience, to adde to the for-
mer grounds of his study, the
better to haue enabled himselfe
for his Countries service. The
one by a voyage to sea into some
places, the knowledge where-
of for war by sea would haue
been most vifefully; another by
land, into one of our neighbour
countries, fitted to haue enricht-
ed his mind in the knowledge
of land-service. Thus is there
both generall and speciall cause
of mourning and lamentation;
in respect of our selues; but see
what great cause we haue of
reioycing for him.

What cause of reioycing and
thankfulnesse hath his honora-
ble mother, though she hath

• At heredem bonorum, successorem non habes: & quid malebam eum tuorum an celestium heredem fieri? Quid vero cupi eum presentia suscipere, quae paulo post esset dimissurus, an permanentia & immobilia? non heredem eum habuisti, sed ipsum pro te Deum habuit. (Chrysostomus, 69. ad pop. Ant.)
 • Propterea non fuit fratrum coheredes, sed Christi constitutus est Chrysostomus, quod ant.

lost her heire, yet to speake in Chrysostomes words vnto her,
 • But you have no heire, nor any successor of your goods: well, and had you rather he should be inheritor of these of yours, then of those heavenly? What doe you desire he should enjoy perishing things, which within a small while he must cast away, or permanent and immovable? Nay, you had not an heire of him, but God had him for you.

His honorable sisters in their sorrow may reioice ouer him, for though as Chrysostome saith,
 • He was not coheire with his private brethren, yet he is made coheire with Christ. And that not in hope, but in present possession; he now at his full age, they but in their nonage as yet.

How may his worthy friends roioyce for him, when we can say to them as Hierome to Heliodorus, comforting him ouer the death of his Nephew Nepotian, who died in his youth,

Thou

¶ Thou shouldest vnderstand, that he
doeth not die, but decease, And only
change his friends, not leaue them.
So they should be informed,
that he is not dead, but trans-
lated, & hath not left his friends
but changed them, for far more
honorable and glorious, then
they, and so to reioyce in respect
of him, lest they may seeme to
envie his happinesse.

What cause of reioycing
hath the Church for him, so
deare a child of hers, that hath
left the militant, but is posses-
sed of the triumphant Church,
that hath left the state of Mi-
litancie and warfaring, and is
in the state of triumphancy and
victory.

How may the Common-
wealth and this Shire reioyce
ouer him, that is taken from an
earthly gouernment, to an hea-
uently regiment; from ruling
with men, to raigne with
Christ, and hath left these
few

¶ *Intelligeres illum
non emori sed
emigrare, & mu-
tare amicos non
relinquere.*
Hier. epist. 3.

*Intelligeres illum
non emori sed
emigrare, & mu-
tare amicos non
relinquere.*
Hier. epist. 3.

*Intelligeres illum
non emori sed
emigrare, & mu-
tare amicos non
relinquere.*
Hier. epist. 3.

few corruptible ensignes of honour, but now possesseth true honour, and an immortal crowne.

Finally, how may we all reioyce for him, and change our note as much as may be, forgetting our owne losses, and thinking of his gaine. As Bernard of his friend Gerard, And I confesse it turnes my mourning almost altogether into singing, whilst being intent vpon his glory, I forget almost my owne misery.

And now honorable and beloued, to draw towards an end, If for all this, his losse and the want of his presence bee grieuous to you, and that either in generall or particular you desire his presence, and to see him; let me speake to you as Chrysostome to some that were like affected, Doe you desire to see him? then liue a life like vnto him; and so you shall the so-

ner

Et mensum saltem
lulum pane in
cantum conuertat
dum intentus
gloria eius, propria
ferè miseria obli-
uiscit. Ber. super
Cant. 26.

Ipsum cernere
desidera? eandem
cum eo vitam
vive & faciam
ocius illam acci-
pis presentiam.
Chrys. hom. 69.
ad pop. Ant.

ner receiue that his sacred presence. So I to you, lead the same life with him, and you shall soon enioy his holy and comfortable presence : but if you will not, neuer looke to enioy him and it again. If this were the way that he trauelled Eastward to the heauenly Hierusalem, if you goe Westward towards the cursed citie *Hiericho*, you shall neuer come to *Hierusalem* the place of blessednesse and happinesse.

For if this be the way wherein he hath passed, in the end whereof he hath attained to blisse and happinesse; and if this be the only way, when there is but one way, whosoever walketh in another way, cannot come to this estate.

If he in the way of true chastity, vpright iustice, holy piety, hath now the fruition of happinesse, and enioyeth the presence of God himselfe, and his

Sonne, and his owne blessed Saviour, Lord and husband. Who soeuer imitates not him in these, (I say not) who soeuer attaineth not to the imperfect perfection of these things that he had done, but who soeuer doth not carefully strue to it, but liues in vnchastity and vncleannesse, in iniustice and vnholinesse, either scoffing, contemning, and neglecting this way, and course, shall enioy hell in stead of heauen, & torments in stead of blessednesse; the iust wages of God for such workers of iniquity.

But to conclude all, It is written of *Hierome*, that when hee had read the life and death of *Hilarion*, and saw that after hee liued religiously, he died most comfortably, and happily, said, *Well, Hilarion shall be the champion that I will imitate.* So now that you haue heard the life and death of this Right worthy

thy Noble, and are truelie informed how truelie religious the one, and certainly comfortable the other was, say you with *Hicrome*, well, *This noble shall be our champion, whom wee will imitate, we wil follow his Chastitie, his Iustice, his Piety will we imitate.*

And so if you indenuour and doe, say and performe, you shal be sure to enioy that in future time, which he possesseth in the present, heavenly and eternall blisse and happinesse, through the merits and mercies of Iesus Christ, to whom with the Father and the Holie ghost, be ascribed of vs and in all the

Churches of the Saints,
*All glory, and maiesty, and
 dominion, and power,
 now and for euer,
 Amen.*

obitum inopinum, & per amatum Clarissimi
Baronis, D. Ioannis Haringtoni, Alta Indolis,
& Maxima Spei Adolefcentis, Epicedium.

Immodicè si quis migrantem ad Sydera flebis,
(Præsertim ut nunc sunt Tempora) flendus eris,
Vi mare perpetuis iactatur vita procellis,
Mors placidus Portus, per fugium, Requies,
Aurea, qua Prisci celebrarunt, Secula, Nugæ,
Ferreæ qua fuerant Tempora, semper erunt.
Qui antiquo vixit, Pater olim Hebræum, in *Æno*,
Conqueritur paucos difficile sç, Dies
Militia humana: quanto magis, ben magis isto.
Si in senio Mundi degeret ille Senex?
Quo pietas vitio est, virtus, Probitasq, fidesque,
Ludibrio: cunctis Nil nisi turpa placet.
Clare Heros, Nos te falsicem agnoscimus, istis
Sordibus ereptum, Cælicolisq, datum.
Delicia Iuuenum, flos vera Nobilitatis,
Vnica spes magna, præsidiumque Domus.
Ecce cadit subito: (triste omni) scilicet illa
Indigni fuimus, dignior ille Fole.
Nos Res lugemus nostras, Ecclesia lugeat,
Interitum deflet Patria mesta tuum.
Viraq, damna dolet propria & dispendia, Lumen
Hec deflet, columen Altera mesta gemit.
Te Nobis vitia, et Mores rapiere maligni,
In Cælis Virtus Te tua sancta locat.
Terra tegit Corpus, Mens aurea rognat Olympo,
Fama Anglos inter celsa perennis erit.

Posuit Fran. Hering. D. M.
mærens damnum, publicum, priuatum.

An elegy vpon the vntimely decease of the
honorable and vertuous Lord HARRINGTON.

Light sorrowes talk, great griefe are tonguelesse quize,
Lamented, astonisht, Apoplectically,
Whoso I then, (vaine man) seek to recite
That sad euent which lately did befall
That worthy house of late by iust demerits
Aduanc'd to honor great, and greater credit
That noble house which I do thus designe
Well knowne to all and better much beloued
In vertue, in iust glory, so did shine,
That few in England were so welts proued
In Court, in City, Country, thou mightst heare,
No ill, all good of Harrington echwhere,
To him our King his second lewell deare,
The Princeesse his sole daughter did commir,
VWho's locks in marriage to that German Peere
VWhose worth the world admires; A match so fir,
So happy, that who thinks vpon that day,
Lifts vp his hand and thanks to heauen doth pay.
Ten yeeres the father of this matchlesse sonne
Had in that honorable seruice spent,
VWhen the last act of loue was to be done,
To bring Her home, and giue Her full content
Content to Her, to Him that did attend
Fatalle prou'd, with seruice life doth end,
At his returne for England, native soile,
A sicknesse fierce, doth his Lictor doth married,
This worthy Lord, and cruelly dispoile
Of strength of sleepe; At last from noble brest
It draue Prometheus sparke, and could it flie
From whence it came vnto the starry skie,
VWhat Homers pen can worthily expresse,
Of that great Lady (thus in forrein parts
Bereft of her deare Lord, all comfortlesse)
The drepe distresse? The sad and mournful hearts
Of her attendants none can well relate,
But he that was in that or the like state.

Now the first act of this sad Tragedy,
Which well may make a flinty heart to bleed,
Enlarging much our humane misery;
Yes if we marke what after did succeed,
This might be borne; The next might well confound
The stoutest heart that euer walkt on ground.

This noble Father left a peerlesse Sonne,
As to his honor, so his vertues heire,
VWho from all British youth the garland wonne,
In vertue, learning, piety so rare,
That he that of his praise should volumes write,
Need neuer feare the stile of Parafic.

In humane learning he did so excell,
That bred in Court, he shamed quite the schooles;
No Arts, few tongues, but he did know them well.
Long-studied-Clarks, themselves accounted fool;
Hearing his grave discourse of matters sage,
Admir'd his ripenes in so tender age.

Religion sound from cradle he imbrac't,
Professing it with zeale and purity,
Few of his ranke in eminency plac't,
VWere so renown'd for sincere piety:
Nor did it swimme and float vpon the braine,
Nor role on Tongue, but fixt in heart remaine.

This blossome faire, this hopefull tender plant,
VWhich so much fruit did promise Church and State,
Alas, alas, my heart doth throb and paine,
My tongue's behind, and cannot well relate;
VWithin one yeere after his fathers death,
Did likewise lose his dearest vitall breath.

VWhat heart can now conceiue the wofull plight,
Of that sad Lady, that at once despoild
Of Husband, Sonne, of all that to her might
Contentment yeeld; Her face with teares besoyld,
Her brest with swellings, throbs and sighs quite rent,
If heau'n had not both strength and comfort sent.

Such

Such Lord, such foine, few Ladies ever gained,
And therefore none haue tasted such a losse,
The happinesse which she before attained,
Double in the griefe, and greater makes the crosse:
The losse was great, the crosse much greater sure;
Thanks to the Lord who strength gaue to endure.

Yet may we well that mother happy deeme,
That brought to light to great an ornament
Vnto this land, that we may just esteeme
VVhole months, whole yeeres in teares and sorrow spent
For his vntimely death, his sudden fall,
VVhich hath amazed and terrified vs all.

Who doth not see the dreadfull glorious God,
Threaten this Realme with iudgements manifold,
(VVhen thus he shakes at vs his iron rod,)
Is too Mole-blind; this say I dare be bold,
Pillars demolish of a pallace great,
The ruine of the frame do truly threat.

Since that tall Cedar, chiefe of all the rest,
Prince Henry fell by sad disastrous fate,
No one that grew in our English Forrest,
Gaue such a blow vnto the Church and State:
He was too good for vs, vnworthy we
Of such a treasure, such felicity.

His vertues haue him call'd about the stars,
Earth was vnworthy such a diamon,
He now partakes not of our brawles and iars,
For mourning weeds white robes he hath put on.
Sinne, griefe, and teares haue rane them to their wings,
And with the Lambe he Halleluiah sings.

Then let vs cease for so bewaile with teares,
That happy soule, possessing heauenly ioyes
That no tongue can expresse, no humane eares
Hath euer heard, no earthly wit can poynt
Let vs lament our selues our sinfull liues,
VVhich of so precious jewels vs deprives.

An Epitaph vpon the said sightly honored
Lord in life and death, in English Iambicks.

Here lies Lord Harrington, the second of that house;
Who scarcely left his second in the British Ile,
In honour crad, in vertue, matchlesse pietie.
The Phoenix of our age, in whose grave countenance
The graces as, the Muses lodged in noble Brest.
As many yeres whose wisdom great did farre excell
The hoary head of long and good experience.
Too good for earth; first to adorne the highest heauens:
Where now our soule liues, raigues in celestiall ioyes;
His body here restyn'd till the last iudgement day,
His name like incense sweete through all Europa smells,
And shall so long as vertue and religion,
Shall find response in these cold Northern Climats.

By F. H. D. M.

Another Epitaph.

Here lies interred young Lord Harrington,
Heire to his Fathers worth and dignitie,
And now by too too soone successe
Of fathers fates, heire to eternitie.
His body in his grand dames bosome is:
His minds suruiuing vertues speake his blisse.
His noble birth to learned Arts made way,
His leaured arts on vertue still ascended,
His vertut on true pietie did stay,
His pietie hath him to God commended,
His birth, his Arts, vertues and pious grace,
Alot him earths large praise, and heauens plate.
The Church tels what a patron now is gone,
The Common-weale did him a pillar deeme,
He was his houses hope, truthes Champion,
The good mans friend, in deed, as he did seeme,
Their patron, pillar, champion, hope and friend,
They wail, and may be others misery will end.

I. P. Cant. Coll. Syd. Suff.

*To the living memory of the late and
last Sr. Iohn Harrington Knight, Lord
Harrington, Baron of Exton.*

To the Booke.

GO and speake truth; It is thy office now,
Not onely to enforce our liues, but how
By rare examples and rules agree,
With praise, and with precepts: This was hee.
His praise will not dishonour simple truth;
To say but what he was; and but a youth.

To the World.

If thou wert all dull earth, I should beleene;
Thou hadst no sence to feele: nor soule to greeue,
But thou art comfort'd of subtil parts;
And seest thy losse engrauen in our hearts;
The purest part, of all thou art (alas
How fraile, art thou then) was as fraile as grass.

To England.

Thou hast bene heauen many thousand yeares:
VVith seas; and yet art safe, But our teares
VVill more endanger thee: he was in thee
The Hand, thou the sea; where such men bee
Beaten with rage of changes; yet they stand
Safe in themselves and fix'd as any land.

To his Mother, and sisters.

Rather then tell how good he was; I will
Perswade you to forget: yet weepe your fill.
For such a Sonne, O death, and such a brother
Is rare as heauens great eye; that hath no other.

To his Friends.

To all that vertue loue, I doe commend
This title; it was al one to be his friend
And good; who hath my name and title now
He doth not him, but vertue disallow;
And yet he had one nearer, then the rest, *Sr. Ed. Harwood.*
He liu'd at household with him; we at feast.

To the Arts.

how he is gone, he would haue diu'd into
Your deepest secrets, and your knot vndo.
As vnkowne tricks, discouerd easy seeme,
He would to vs reduce you; not esteeme.

To Religion.

What hast thou lost, O facted misterie,
Thy Nurse, and yet thy Child? He did not die
To thee, of all the rest; he was aliue
Thy martyr, and now dead, he doth more thrise,
In thee: O no: his state takes no increase;
Full of the ioles of God: he liues in peace.

To Death.

Poore vncreated nothing; to contend
To make all things like thee; yet misse thy end.
Canst thou hold him one houre, O enuious death,
Or touch his last, yet euclasting breath;
O No: that fled where thou shalt neuer come,
Though here a while thou triumph on his Toombe.

Thomas Roe, Knight.

